Vertue Sculp.

Effigies IOANNIS COLET DECANI
S.ti Pauli qui obiit 1519.

Donavit Societas Mercerorum Lond:

Vertue Sculp.

Effigies IOANNIS COLET DECANI
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Donavit Societas Mercerorum Lond:

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THE LIFE OF Dr. *John Colet*, Dean of S. *Paul's*

In the Reigns of
K. *Henry* VII. and *Henry* VIII.
AND
Founder of S. *PAUL's* School:
WITH AN
APPENDIX

Containing ſome Account of the
Maſters and more Eminent Scholars of that Foundation;
And Several Original Papers relating to the ſaid LIFE.

By SAMUEL KNIGHT, D. D.
Prebendary of *Ely*.

LONDON,
Printed by J. DOWNING, in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1724.

CMC
MVSEVM
BRITANNICVM

To the Right Honourable

Spencer Compton, Esq;

SPEAKER

To the Honourable the

House of Commons.

SIR,

YOUR known Affection to S. *Paul*'s School, emboldens me to beg your Patronage to the ensuing Life of our great Founder, Dean *Colet*, who, as he deserved

 well

well of Mankind in general, ſo of thoſe more eſpecially, who have had the Happineſs of being Educated in his School: The which, among other great Names, has Reaſon to boaſt of You, as one of its chief Worthies Your great Abilities have render'd you very eminently ſerviceable to the Publick, in a Poſt of great Honour; and how well you have acquitted your ſelf in it, the univerſal Suffrages of a *Britiſh* Parliament have abundantly teſtified, by chooſing you this ſecond Time to preſide over them. I know your great Load of publick Cares will not allow you much Time for reading the many Books, with which the Preſs

is

is continually teeming; but when your Leiſure will permit you to relax from your more weighty Buſineſs, you will not, perhaps, think it Labour quite loſt, to look back upon that Time, when Religion and Learning did, after many and great Struggles, get the better of Ignorance and Superſtition, and in which you will find Dean *Colet* to have made a Glorious Stand in Defence of the Truth. But I ſhall not foreſtal any Part of the enſuing Narrative; which, as I deſign'd it for the Honour of our School, ſo I hope it will not be ungrateful to our School-fellows in general. We have lately loſt two Perſons of the moſt exalted Sta-

tions that our School could glory in, *viz.* the Dukes of *Marlborough* and *Mancheſter*; from whom, as we have had many Inſtances of Favour, we might (if they had lived longer) have expected more: But we have ſtill a Patron in You, who (we doubt not) will go on to countenance every thing that tends towards the Honour and Benefit of S. *Paul's* School: In Confidence of which I beg leave to ſubſcribe my ſelf,

Sir,

Your Moſt Obliged,

Humble Servant,

SAMUEL KNIGHT.

A Prefatory Epiſtle to the Maſter, Wardens, and Aſſiſtants of the Worſhipful Company of *Mercers*.

GENTLEMEN,

AS *our good Founder, Dean* Colet *thought you worthy of the Patronage of one of the beſt endowed Schools in this Kingdom; and as you have all along with great Care diſcharg'd that Truſt, and for above two Hundred Years have given ſufficient Proofs that your Company have been ambitious of letting the World ſee, that Dean* Colet *knew what he did, when he choſe you to this Honour: I cou'd not, upon ſo fair an Opportunity, but make this honourable mention of you. It is a very melancholy Reflection, that there ſhou'd be ſo many charitable Donations that*

prove abortive through the Miſmanagement (not to ſay worſe) of thoſe to whoſe Care they have been entruſted. But amidſt all the ſad Havock that has been made of ſuch good Deſigns, St. Paul's *School has always kept up its Reputation, and will (I hope) be always a laſting Monument of your Company's Care and Integrity. Who then can envy you the Pleaſure of ſeeing the happy Fruits of your Labour; and the plentiful Harveſt which the World hath received from this fruitful Seminary of Religion and Learning, by your Means? And I doubt not, but that God's Bleſſing,* which maketh rich, *has been plentifully beſtow'd upon you, for your very great Regard to the Truſt repoſed in you by ſo great and ſo good a Man; and that as your Company have, ſo they always will look upon the Solemnity of thoſe Words in his Statutes, wherein he commits this Charge unto you, with that due Regard, that you may not only avoid the horrid Conſequences of ever hereafter betraying your Truſt, but alſo reap both now and ever the Bleſſings he mentions, as Inducements to your Faithfulneſs to that Foundation; for which he was contented, even in his Life Time, almoſt to ſtrip himſelf of his very Patrimony, and to make himſelf poor for its more liberal Endowment. His Words are very expreſſive, eſpecially where we find him* calling the dreadfull God to loke upon them (*the Mercers*) in all ſuche beſynesſe and exorting them to feare the ter-

terrible Judgement of God which ſeeth in darkneſſe and ſhall render to every man accoꝛding to his woꝛkes and finally pꝛaying the great Loꝛde of mercye foꝛ theyꝛe faythful dealing in this matter now and alwaye to ſend unto them in this woꝛlde muche wealthe and pꝛoſperyte and after this lyfe much joye and gloꝛye. *And of this he ſeem'd ſo well aſſured, that in the Paragraph wherein he gives Liberty to declare the Statutes*, i. e. *provide againſt their Inſufficiency, or, for good Reaſons, make any Alteration for the better* (*a Power not often lodg'd in Truſtees Hands*) *he tells the World that he did it* in conſideration of the aſſured truthe and circumſpect wiſdome and faythfull goodnes of the moſt honeſt and ſubſtantial felowſhippe of the Mercery of London to whome I have (*ſays he*) commytted all the care of the ſchoole and alſo believyng verely that they ſhall allwaye dꝛede the great wꝛath of God. *The Words are ſo very weighty and ſolemn, that they need no Comment; may they be as effectual hereafter as they have hitherto been, and your Company can never want the Honour they deſerve. As to my own Part, Gratitude obliges me to make this publick Acknowledgement, ſince I am not only deſcended from your Worſhipful Company, by my Father's having the Honour to be free of it; but more eſpecially for the invaluable Benefit I have received by my Education in this your School. That you may live and flouriſh under the auſpicious*

Gui-

A Prefatory Epiſtle.

Guidance of a good Providence: And as you bear the firſt Place in Rank and Credit amongſt all the Companies of the greateſt trading and moſt wealthy City in Europe; *ſo that you may hand down the ſame Privileges, and Advantages to your Succeſſors, when you are gone to reap the Rewards of being faithful Stewards in a better World, is the hearty and ſincere Wiſh of*

Your moſt obliged,

Humble Servant,

S. K.

THE

THE INTRODUCTION.

THOUGH it may poſſibly be thought by ſome leſs curious Perſons, a needleſs Undertaking to write the Life of Dean *Colet*, who lived above two Centuries ago, even before the bleſſed Reformation of Religion in this Nation; eſpecially ſince there have been ſome ſhort Eſſays of this Nature already publiſh'd: To obviate any Objection of this Nature, I ſhall only obſerve, that if there were no particular Obligations to revive the Memory of him, by reaſon of the noble Foundation of his School; yet he was ſo conſiderable a Man in other Reſpects, that we can't think it will be unacceptable to the Publick, to give a more full Character of him, than has been done as yet by any that have undertaken it. Indeed we find only looſe and ſcatter'd Memorials of him, and

and withal ſo much Conciſeneſs, ſo many very material Circumſtances omitted, ſo many Facts (if touch'd upon) yet not purſued, or ſet in a proper Light; that the Writers ſeemed to have had nothing more in view than juſt to let us know, that there was once ſuch a Perſon living. But ſure ſo great a Man as he will appear to be by the following Narrative, deſerves more than a bare Remembrance, and merited too well of Mankind to be put off with ſo ſlight a Hiſtory. So much is mentioned by ſome of theſe Writers as may help us to form an imperfect Idea of him; but not enough to ſatisfy an inquiſitive Reader. I have therefore ventured upon larger Memoirs of Dean *Colet*, collected from the moſt authentick Accounts of that Time; and have diligently ſearched into the Writings of his Cotemporaries, and from them illuſtrated the following Life. And here I muſt own, with the utmoſt Gratitude, that I have received great Aſſiſtance and Encouragement from the Right Reverend *White* Lord Biſhop of *Peterborough*; who, by furniſhing me with his very valuable Collections, engaged me firſt in paying this Debt of Gratitude to the noble Founder of St. *Paul*'s School, wherein I had the Happineſs of a good Part of my Education. But this was not the only, tho' the chief Motive to this Work. There is no Period of Time deſerves more, and yet is ſo little known in our *Engliſh* Hiſtory, as the fifty Years preceding the Reformation, which include the latter Part of *Henry* VII. and the Beginning of *Henry* VIII's Reign; in which Time

Time true Religion, and uſeful Learning were juſt dawning upon the World, and the great *Eraſmus* and his Friend Dean *Colet*, the great Forerunners of the Reformation, flouriſhed. Of this Time there is little to be met with in any of our printed Books. I thought therefore this Defect might be, in ſome Meaſure, ſupply'd in the Life of Dean *Colet*: Whom though I cannot call a Proteſtant; yet certainly he did great Service towards the Reformation, and what he ſuffer'd by doing his Duty, and ſpeaking his Mind freely, ſufficiently teſtifies his Sincerity: For it cannot poſſibly be thought otherwiſe, if we conſider how warmly, in his Sermon before the Convocation, he attacks the corrupt Clergy of his Time; for which Freedom of Speech he was never forgiven by them, though other Reaſons were pretended for for their ill Uſage of him. One would wonder, that almoſt all the Account that we have of ſo conſiderable a Perſon, is from that learned Foreigner *Eraſmus*, who had experienced his Favours, while he ſojourned here in *England*: But as he had left *England* many Years before *Colet*'s Death, and his Friends were too ſlack in ſending in their Materials, we could not but fall very ſhort of ſeveral Things which we might otherwiſe have hoped for. *Lupſet* was a Perſon, by Reaſon of his Intimacy with him, that might have done good Service in this Affair; but he was (as one ſtyles him) *Vir in omnibus feſtinabundus*, and too unmindful of his old Patron. It muſt be own'd, it is a Loſs to the World, that *Eraſmus* did not pur-

purſue his Deſign of more fully publiſhing the Life of his Friend: But as imperfect as it is, we are much indebted to him for that ſmall Sketch he hath given us of him in his Epiſtle to *Juſtus Jonas*, which is the beſt and moſt entire Account that we have tranſmitted to us of him; though he doth very often occaſionally make mention of him, in ſeveral other Parts of his Works: Theſe being carefully collected, I have inſerted in their proper Places. It is very plain that the Writing of Lives was not the Talent of that Age, or for a conſiderable Time after; as will be own'd by any one that reads the very lean and jejune Accounts we have tranſmitted to us of the greateſt Men of that Time, even by their very beſt Biographers; ſo that the moſt uſeful and delightful Part of Hiſtory ſeems to have been deſigned for the ſucceeding Times. *Peter Gaſſendus*'s Life of *Peireskius*, and *Joach. Camerarius* of *Melanchthon* were the firſt that led the Van in ſuch Eſſays; and how acceptable they and others, of the ſame kind, have been to the World, I need not ſay: But I muſt add, that as it is unpardonable in any Writer of a modern Life, to take any thing upon Truſt, or without good Authority (this being writing a Romance and not a Life;) ſo it muſt be confeſs'd in one at ſo great a Diſtance as this before us, it is much more ſo; ſince there can be no Reliance upon any Matters of Fact which cannot be ſupported by the Teſtimony of coæval Writers as Vouchers to it. I have therefore carefully inſerted the Originals, from whence

whence I had my Extracts: Which being chiefly *Latin*, that I might not disturb the Series of the History to the *English* Reader, I have subjoin'd them to each Page, being sure I should not be forgiven by the more Learned, if I had deprived them of those valuable Transcripts, and Authorities digested under proper Heads, and set in the fairest Light, which cannot but be acceptable to all Lovers of Antiquity. I wish I could have exactly fixed some Niceties in the Chronology of a few particular Circumstances: But this perhaps is almost an Impossibility to compass, and therefore pardonable. From the whole it will appear, that Dean *Colet* was a Man that any Age might value it self upon; though he lived in one wherein Men seemed to *love Darkness rather than Light*, and wherein he was as a Light shining in that Darkness; But the Event show'd, that he did at last come off *more than Conqueror* over all the Opposition that was made against him, and the Truth he espoused. The very Opinion that *Erasmus*, the great Restorer of Learning thro' *Europe*, had of him, gives great Weight to his Character: He knew his Worth, and valued him accordingly; and we find he never speaks of him without some Preface of Honour and Esteem. May I add, that perhaps no single Life can afford a more pleasing Entertainment; there being many wonderful Providences recounted in it, which deserve a Place in History. I can't here conceal my hearty Wishes, that we would no longer suffer such bright Characters of our Countrymen to lie buried in

Ob-

Oblivion. In our neighbouring Countries they think a Man of moderate Worth, or indued with ſome few good Qualities, deſerves a particular remembrance. *Melchior Adamus* his Collection formerly, and *Hen. Witten*'s lately, do abundantly confirm this Obſervation: And ſhall we ſuffer ſo much of the Hiſtory of Religion and Learning as falls in with this Life, to paſs by unobſerved by us? It is a Careleſneſs not to be forgiven, that we are generally too negligent, in this Point; eſpecially ſince there is one Advantage, amongſt other Diſadvantages, in tranſmitting any Actions ſo remote from our own Times, that we are in no Fear of diſobliging any one whatſoever, but may ſpeak the Truth without any Reſerve, or Danger of offending, though the Difficulty in getting together Materials is greater, than in more modern Accounts: Whereas in writing the Life of any Perſon nearer our Time, we find too often that, that Impartiality is wanting, which becomes an Hiſtorian, and either the Suppreſſing of ſome ungrateful Truth, or the Venting of ſome plauſible Falſehood, are the unhappy ſtumbling Blocks that few get over. I ſhall add no more, on this Head, but leave the Reader to judge of and reflect upon the ſupereminent Worth of this great Man, which muſt afford him this melancholy Thought; That when ſo dark and ignorant an Age, as that was, wherein Dean *Colet* lived, did form a Perſon of ſuch excellent Qualities, and furniſh him out with ſuch Attainments, the ſucceeding Ages ſince have not been proportionably productive of many like him;

him; though all the Advantages, both from Religion and Learning have concurred towards heightning the Degrees of Virtue and Goodneſs in Mankind to a more heroick Pitch of Piety than could poſſibly be expected in thoſe times. And if the Church of *Rome* would arrogate the Honour of this great Man to her ſelf, becauſe he died in her Communion; yet the many Paſſages in the following Hiſtory will ſufficiently evince, that Dr. *Colet* was at leaſt, a happy Forerunner and Promoter of the Reformation, and alarm'd this Nation firſt toward the throwing off the Yoke of Superſtition and Popery.

As to the *Manuſcripts*, which he left behind him; Though he was an *Oxford* Man, yet it ſo happens, that there are none of them in that Univerſity; but are only to be found in that of *Cambridge*. The Comments upon the Epiſtles to the *Corinthians*, now in *Emanuel* College in *Cambridge*, were given to that Society by the Reverend Dr. *Anth. Tuckney* (firſt of that College, afterwards Maſter of St. *John*'s College in *Cambridge*) The ſame Comments are in the moſt incomparable Library of *Corpus Chriſti* College in *Cambridge*, given by Archbiſhop *Parker*, and has at the End thereof the Beginning of a Commentary on *Geneſis*, no where elſe to be met with; and not ſo much as taken notice of in Dr. *Bernard*'s Catalogue of Manuſcripts, or in that more exact one of this Library publiſh'd by the R. Dr. *Stanley*, one of the late Maſters of the ſaid College. It begins thus; *Miror ſane te, optime Radulphe, quum voluiſti*, &c. And yet, though this is an imperfect

Work, the Fragments of this good Man may be accounted a Treaſure. There is a Note under Biſhop *Tunſtal*'s own Hand upon this Manuſcript, which ſhews that the Dean had writ many other things; but they were loſt by the Careleſneſs of his Servants. His Words are, *Superſunt multa ab eodem* Joanne Colet *Scripta in D.* Paulum *ſed puerorum incuria perierunt.* This very valuable Manuſcript was writ by Dean *Colet*'s Amanuenſis, *Pet. Meghen*; of whom I ſhall make mention hereafter, when I ſhall have Occaſion to ſpeak of that very famous Manuſcript, and the curious Picture in it, which is alſo in the ſame Library.

The late Reverend Dr. *Tho. Gale* left a Manuſcript of our Dean's amongſt his very valuable Collection, now in the Poſſeſſion of *Roger Gale*, Eſq; and it is one of the faireſt of his extant, as well as the only one of the kind: For as thoſe others beforementioned are prolix Commentaries upon the Apoſtolical Epiſtles, this is wholly in the Analytical way, and ſeems to be a Summary of his more larger Comments. The Doctor has, with his own Hand, in the Beginning of this Manuſcript, told us, that he had no Reaſon to doubt of its being the genuin Work of Dean *Colet*; the Style, Manner, and Phraſeology of it, agreeing with another Manuſcript in the *Chapter-Houſe* at S. *Paul*'s writ by Dean *Colet*'s own Hand. And I can't but remark, that there is not the leaſt Tincture of Popery throughout the whole. What Mr. *Tho. Smith* ſays of the Dean's Comments on the Epiſtles, writ by his own Hand, to-

together with his laſt Will and Statutes of the School; as they are not now to be found, ſo it may be preſumed that they were with the old Fabrick, both School and Library, conſumed together.

His Comments upon S. *Paul*'s Epiſtles to the *Romans* and *Corinthians*, in the publick Library of the Univerſity of *Cambridge*, ſeem alſo to be the Donation of Archbiſhop *Parker*; and very probably were bought by him of the Executors of Dean *Colet*, who were ordered to diſpoſe of them by his Will. This Book contains, beſides his Comments, ſeveral other Pieces of his, which are no where elſe extant, (*viz.*) *De Angelis Cæleſtique Hierarchia*, and that Epiſtle of his to the Abbot of *Winchelcomb*; the latter of which is publiſh'd in the *Appendix*: This alſo is a very fair and beautiful Manuſcript. His Sermon to the Convocation; though I have given an Abſtract of it in the Body of the Book, yet the Original being not to be met with but in the *Bodleyan* Library, I have printed it at large; as alſo the *Engliſh* Tranſlation, printed the ſame Year as the *Latin*, and very probably tranſlated into *Engliſh* by the Dean himſelf, for which I am beholden to the Lord Biſhop of *Peterborough*. I ſhould have been glad, that I could have given a Plate of the old School: But there is not any extant. From a Plan of *London* before the Fire, it appears in a quite different Form from that which is now rebuilt in a much more magnificent Manner; a Plate whereof is owing to the Favour of *John Bridges*, Eſq; who

is well known to be an Encourager of every thing that tends to publick Service.

I cou'd have enlarged my Account both of Maſters and Scholars of this School: But that wou'd have been to have writ many Lives inſtead of one. All that I have done then is, only to keep up the Remembrance of Perſons who have made any ſort of Figure in the World, though in different Capacities; eſpecially I have omitted none, who have been Writers. The Continuation thereof may be hereafter undertaken with great Eaſe, if the School Regiſter be kept in a more perfect way than it hitherto has been. I have added at the End a Catalogue of the School-Library; which, I hope, will not be without its Uſe, either as a Direction to Benefactors what Books to give, or to the ſucceeding Stewards of the Feaſt, what Books to buy; or at leaſt it may ſerve for a good Model for a School-Library, it containing an excellent Collection of Claſſical Learning.

As to his *Effigies*; it was taken by the beſt Hand I could find, from a valuable Painting, which was, many Years ago, the Reverend Dr. *John Worthington*'s (a great Admirer both of Dean *Colet* and his Friend *Eraſmus*) after whoſe Death it came into the Hands of Dr. *Stillingfleet*, late Lord Biſhop of *Worceſter*, and after that Biſhop's Deceaſe, was recover'd by my worthy Friend the Doctor's Son (Mr. *John Worthington*) to whom I am oblig'd for this, as well as other kind Offices. It ſeems there is another Antient Picture of Dean *Colet* in the Poſſeſſion of *Thomas Slater-Bacon* of *Lynton*, in *Cambridgſhire*, Eſq;

Esq; which resembles much that which *Holland* gives of him in his *Heroologia Anglica.*

I cou'd have wished, that the Reverend Mr. *John Postlethwayte* had gone through with his Design, in republishing the Life of Dean *Colet* by *Erasmus*, with his own Remarks; which he purposed to have published in the Original *Latin*, with that of one of his Successors, Dean *Barwick*. The Reverend Mr. *Bedford* has lately made publick the latter of these, both in *Latin* and *English*. For what Reason these two Lives were to be joined together, I know not; unless upon that of their being *Deans* of the same Church: Both of them indeed were excellent Men in their respective Times; but the Circumstances of their Lives were so very different, that they cannot possibly admit of an exact Parallel.

It were also to be wish'd, since *Erasmus* follows the Example of *Plutarch*, and gives us a *Parallel* between two very excellent Persons, that he had chosen another of our Countrymen, rather than gone to *France* for the Character of *Vitrarius*: Who, though it must be own'd, he was a very pious Man; yet considering the different way of Life in which he was engaged from that of Dean *Colet* (the one being a Recluse, and the other as active as any one of his Function in the Age he lived) by no means is that *Parallel* just or proper.

As to any Opinions which may seem peculiar to the Dean, and may either be observed in the following Account of him, or in any of his Manuscripts now extant, the following seem most

moſt remarkable, *viz.* That in his Comment on 1 *Cor.* vi. he doth ſcarce allow going to Law; and in the viith Chapter of the ſame Epiſtle, he allows not Marriage to be lawful, but only as a Remedy *contra Incontinentiam; ut ubi non ſentitur illa Infirmitas, ibi illa ad Nuptias licentia non eſt uſurpanda.* Nor did he think it neceſſary, that Chriſtians ſhould marry for the begetting of Children; for *that* (ſaith he) *might be left to the* Gentiles —— *But what if the* Gentiles *ſhould be all converted? Then* (ſaith he) *the Kingdom of God was come; then would the World be* Sanctus & animo & corpore; *then would the End be, and God all in all,* &c. Theſe, and ſuch like Notions, muſt be looked upon as *Noſtrums*; without which we ſhall find few Writers free, and therefore they ought to be judged of candidly and fairly.

I did deſign to have given, in the following Life, more of the Hiſtory of the learned *Eraſmus*; eſpecially that Part of his Life which he ſpent in *England*: But that being like to ſwell the Volume beyond what I deſigned, I ſhall rather publiſh it by it ſelf: And it may very well ſerve as a *Supplement* to Dean *Colet*'s Life, ſince it will illuſtrate the Hiſtory of the ſame Time, and will afford a very pleaſant, and even new Entertainment, to all who deſire to have a fuller Account than has yet been given of that Prodigy of Learning.

As I have in this Work ſpar'd no Pains to make it as perfect as I cou'd; ſo I muſt gratefully own, that beſides thoſe worthy Perſons beforementioned, I have received good Aſſiſtance from

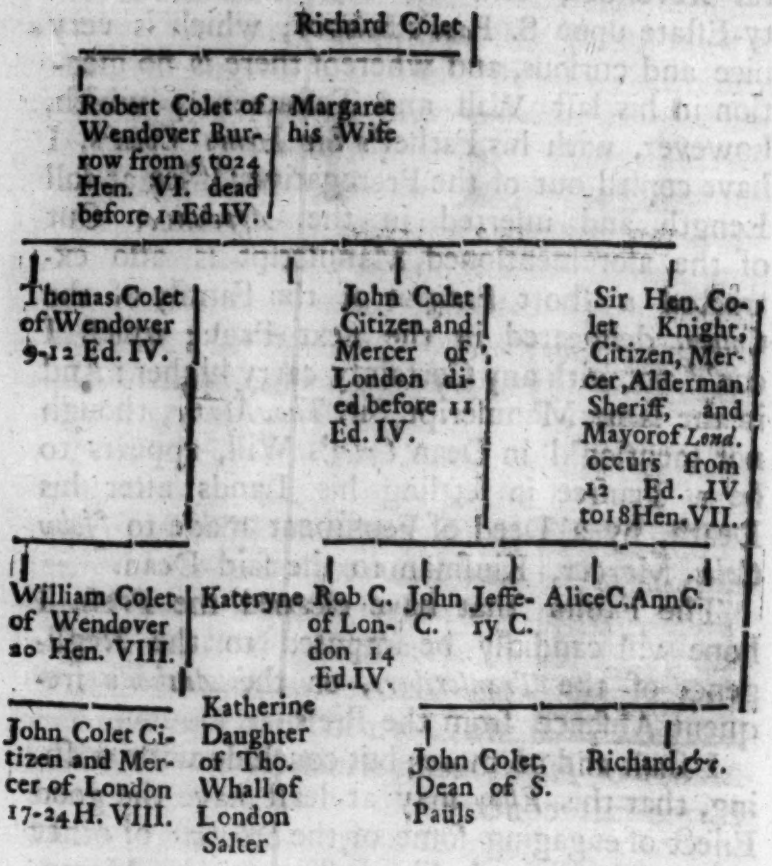
from my ſpecial Friends, the Reverend and Learned Dr. *Tanner*, Chancellor of *Norwich*, *Roger Gale* Eſq; and Mr. *Sam. Gale*; as alſo from Mr. *Will. Colet* of *Hale* near *Wendover*, who, by the Loan of an old *Family-Book*, furniſhed me with the Particulars of the Dean's Spiritual and Temporal Revenues, and the Settlement of his City-Eſtate upon S. *Paul*'s School; which is very nice and curious, and whereof there is no mention in his laſt Will and Teſtament; which, however, with his Father's Sir *Henry Colet*'s, I have copied out of the Prerogative-Office at full Length, and inſerted in the *Appendix*. Out of the aforementioned Manuſcript is alſo extracted a ſhort *Pedigree* of the Family of the *Colets*, delineated in the next Page; which I cou'd not with any Certainty carry higher: And in the ſame Manuſcript Sir. *Tho. Moore*, though not mention'd in Dean *Colet*'s Will, appears to be a Truſtee in ſettling his Lands after his Death, by a Deed of Feoffment made to *John Colet*, Mercer, Kinſman to the ſaid Dean.

The Faults that have eſcaped the Preſs, I hope will candidly be imputed to the Negligence of the *Tranſcribers*, or the *Author*'s frequent Abſence from the Preſs.

I ſhall add no more; but conclude with wiſhing, that this *Eſſay* may at leaſt have the good Effect of engaging ſome of the *Scholars* of other great *Schools* to do like Juſtice to the Memories of their *Founders*, and the Perſons of Note bred in their reſpective Seminaries.

The

The Pedigree of the Colet's, *as far as can be discovered by the Deeds in the old Family-Book.*



N. B. There was a *Henry Colet*, who occurs from 5 *Hen.* V. to 17 *Hen.* VI. and also a *Mathew Colet* of *Kymbell* 24 *Hen.* VI. who died before 29 *Hen.* VI. and left a Widow named *Margaret*; and a *John Colet* of *the Hale* in *Wendover*, Son of *Robert Colet* of *the Hale* aforesaid, Husbandman, deceased 32 *Hen.* VIII.

THE LIFE OF Dr JOHN COLET.

THIS *excellent* perſon was Son and Heir to Sir *Henry Colet* Knt. a younger Son of *Robert Colet* of *Wendover*[a], near *Ailesbury*, in the County of *Bucks* Eſq; who was born in that County, at the Manor of *Hale*; near which Place ſome of his Name ſtill continue.

[a] We find a Will of *John Colett*, Citizen and Mercer of *Lond.* dated *May* 5. 1461. wherein he gives to *Wendover*, *Aſton* and *Clinton* Churches, 20 *s.* each; and to *Tho. Colet* his Brother, *Alice* his Wife, *Robert*, *John* and *Jeffry*, his Sons, 100 *l.* each. *Probat. Oct.* 27. 1461. [*Reg. Stockton in Cur. Prærog.* fol. 181. b.] This *John Colet* was, without doubt, a near Relation to the Dean; and perhaps that *John Colet*, whoſe Monument in the Church of S. *Alban's*, *Woodſtreet*, *Lond.* is mentioned by *Stow*.

His *Father* being bred a Mercer at *London*, did by God's Bleſſing upon his Induſtry arrive to great Wealth and Honour; retaining always the more eminent Character of a *wiſe* and *honeſt* Man: And his good Qualities made him ſoon taken Notice of, and judged very fit for one of the chief Offices in the City, in a time of Trouble and Confuſion, when a great Peſtilence reigned there, and the Duke of *Clarence* was put to Death by the Contrivance of his Brother, the Duke of *Glouceſter*. He was the Elder of the two *Sheriffs* of *London* in the Year 1477, 17 *Ed.* 4.[b] And by reaſon of the *Mayor*'s great Weakneſs both in Body and Mind[c], a great part of the Burden of the *Mayoralty* fell to his Lot; which he diſcharged with much Credit and Reputation to himſelf, as well as Honour to the City. In the next ſhort and Tyrannical Reign of *Richard* III. he made ſhift to eſcape his Fury, though he was in the Intereſt of his Rival, *H.* Duke of *Richmond*, ſoon after the renown'd K. *Henry* VII. In the Beginning of whoſe wiſe and happy Reign he was elected *Lord Mayor* of *London*, and ſoon after *Knighted*. The time of his *Mayoralty* was diſtinguiſht by a double Happineſs, *viz.* by the Marriage of King *Henry* and the Lady *Eliza-*

[b] MCCCCLXXVII. xvii. *Ed.* IV. *Mayor*, Syr *Humphrey Heyforde* Goldſmith; *Sheriffes*, Maſter *Henry Collet*, Maſter *John Stocker*. [*Fabian*, *Grafton*, *Stow*, &c.]

[c] The *Mayor*, *Humphrey Heyforde*, Gouldſmyth, purſued the Reparation of the City Walls; but not ſo diligently as his Predeceſſour dyd, wherefore it was not Sped as it might have ben; and alſo he was a ſycke and feable Man, and had not ſo ſharpe and quycke mynde, as that other had. [*Fabian* ſub An. 1478.]

Elizabeth, *Jan.* 18. 1486. which united the Houſes of *Lancaſter* and *York*; and by the Birth of Prince *Arthur* in *Sept.* 1487. whom the King ſo named in Honour of the *Britiſh* Race. But it was his Unhappineſs to bear this honourable Office in a time of Rebellion, when the Earl of *Lincoln*, Lord *Lovel*, and *Martin Swart*, were actually in Arms, though they were ſoon ſlain in Battle. Before he left the Chair, he was inſtrumental towards the rebuilding a new Croſs in *Weſt-Cheap* in a very beautiful manner: And he did himſelf and his Office the Honour of aſſerting the ancient Privilege of naming a *Sheriff*, by the Ceremony of drinking to him: Which he made more remarkable, in that he drank to his *Carver*, by Name *John Percival*[d]; whom he made immediately to cover his Head (before bare) and to ſet down at the Table, where he was waiting[e]. When he had been more than 7 Years above the Chair, he had the Honour to be called to it a ſecond time, in the Year 1495, xi. *Hen.* VII. which rendered him ſtill more famous for his Loyalty, Prudence, and Courage: He keeping the Peace and Fidelity of the City, when an Army of Rebels from *Cornwal* were very near it, being

[d] Sir *John Percival* Kt. (afterwards Lord Mayor of the City) and Dame *Thomaſine* his Wife, were worthy Benefactors to the Pariſh of S. *Mary Wolnoth*. The ſeveral Wills made by them both in ancient Writing, are (to the Pariſhes great Commendation) very carefully kept and preſerved in this Church, in a goodly Encloſure made for that purpoſe, and to be turned over like folding Tables. I have not ſeen the like in any other Church; ſaith Mr. *Stow*, in his *Survey*. Ed. *Quarto*, Pag. 387.

[e] *Grafton*'s Abridgement of the Chronicles of *England* to the Year 1572. *ſub Anno* 1486. *Stow*'s Survey of *London*, Pag. 388.

got as far as *Black-Heath*. This Year was farther ſignalized by his Juſtice upon a perſon convicted of Perjury; whom he cauſed to ſtand at *Paul's Croſs* on a *Sunday*, at Sermon-time, a Spectacle of Shame, in a Coat of painted Paper, like that horrible Diſguiſe which is impoſed upon Penitents by the Inquiſition: As alſo upon another Offender; who ſtood in a Pillory at *Cornhill* for adulterating of Wines [f]. But that which brought to him and his Office more than ordinary Reputation, both at home and abroad, was this: In *Febr.* this Year was concluded a Treaty of *Peace* and *Intercourſe* between *England* and *Flanders*; and as the Cuſtom then was, for the Security and Warrantry of the Peace, beſides the reſpective Princes, the Communities, or the chief trading Towns and Cities in each Nation, were to be bound under their common Seals, for the mutual Obſervation of it: *London* being one of the Cities, and the chief on the part of *England*, a Draught was therefore prepared for their common Seal to be affixt to (as had been in the Conventions between *England* and *Scotland*, *Anno* 1482. 22 *Ed.* 4. by *William Heryot* Kt. and Mayor, and the Aldermen of the City of *London* [g]) But the Common Council would by no means agree to the putting of the Seal to it; and though the King's

[f] —On *Candlemaſſe* daye ſtood at *Powles Croſſe* a man diſguiſed in Paper, which was convict of *Perjurye*. And the xxv daye of *Marche* ſtood upon the pyllory on *Cornhyll*, a *Cowper* named *John Gamedyn*, for bruyng of Wynes, and for chaunging of Wyn *Grek* into *Candy* Buttes, where through Wynes *Grek* were ſolde for *Malveſeys*. [*Engl. Chron.* MS. *Cotton, Vitellius*, A. 16.]

[g] See *Rymer's Fœd. Tom.* 12. p. 164.

King's prime Miniſters came to *Guild-Hall* to perſwade them to it, yet they ſtill ſuſpended their Aſſent, and deſired a Reſpite of ſix Days, in which time they would give their Reaſons in writing, to be laid before the King and his Council: Which was then granted; but the Matter not well admitting of any ſuch Delay, it was afterwards contriv'd, that inſtead of the Body of the City, the *Mayor* alone ſhould give his perſonal Security, and his ſingle Bond ſhould be thought equivalent to the publick Faith of that whole Community[h]. His dutiful Submiſſion is very remarkable; that he ſhould bind himſelf and his Heirs to make good the Faith and Honour of the Crown. And his Loyalty and Generoſity made the King have ſo firm a Reſpect for him, that he was protected from the Artifices and Inſolencies of *Empſon* and *Dud-*

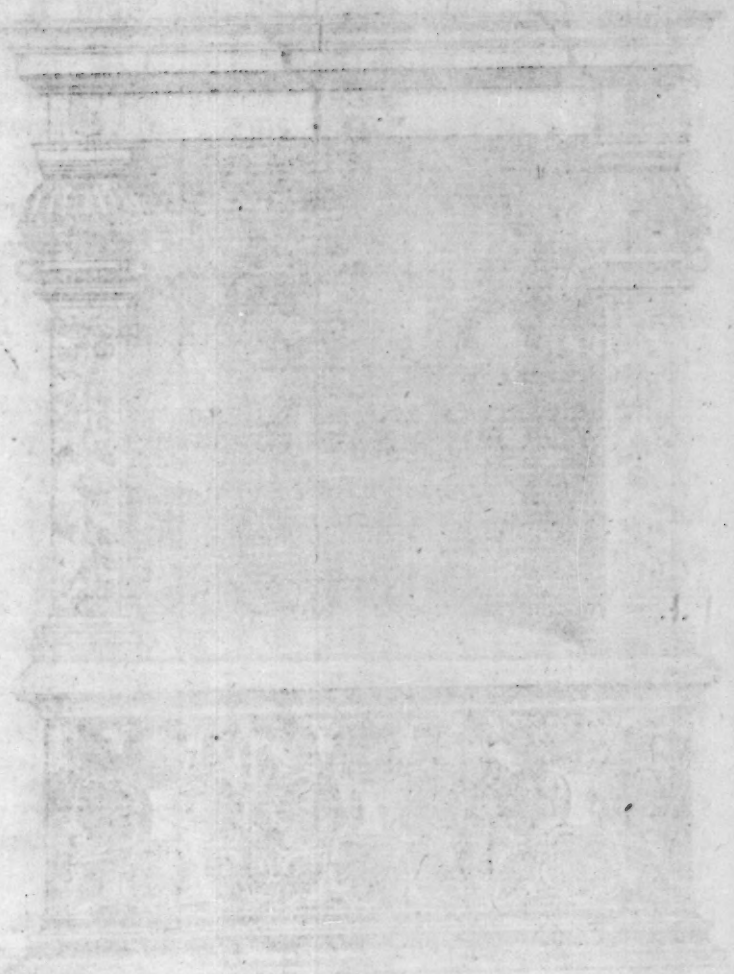
[h] In the moneth of *Febr.* xi. *Hen.* vii. was concluded an *Amyte* and *Entrecourſe* between this lande and *Flaunders*; and for the Aſſurance of the ſame, above and beſyde both the Seles of eyther Prynces, was graunted to diverſe townys of this lande to be bounde, among the whiche *London* was one: Whiche ſealyng, when it ſholde have been perfourmed, the Commons of the Cite wolde not be agreable theyr Sele ſholde paſſe: And albeit that my Lord *Derby*, my Lord *Treſorer*, the *chyef Juſtyce* of *England*, Maiſter *Bray*, and the *Maiſter* of the *Rolls*, by the King's Commaundment came into *Guyldhall*, to extorte the ſayd Comons for the ſame; yet in no wyſe they wolde not be agreable that the towne ſele ſholde paſſe, but beſought the ſayd Lordes to graunt unto thym reſpite of vi dayes, truſtyng in that Seaſon to ſhew in writyng ſoche Conſyderacyons unto the Kings Grace and his Counſaill, that his Grace ſholde be therewith well contented: Whiche was to thym graunted, and thereupon dyvers billes were dyvyſed. Albeit that for the haſty ſpede of my *Lorde Chamberleyne*, whiche at that tyme was redy to departe to *Caleys*, to kepe ſuche appoyntment as was before concluded, the *Mayrs* Sele was taken only, as in the maner folowith, *&c.* [See the *Deed* in the *Appendix*.]

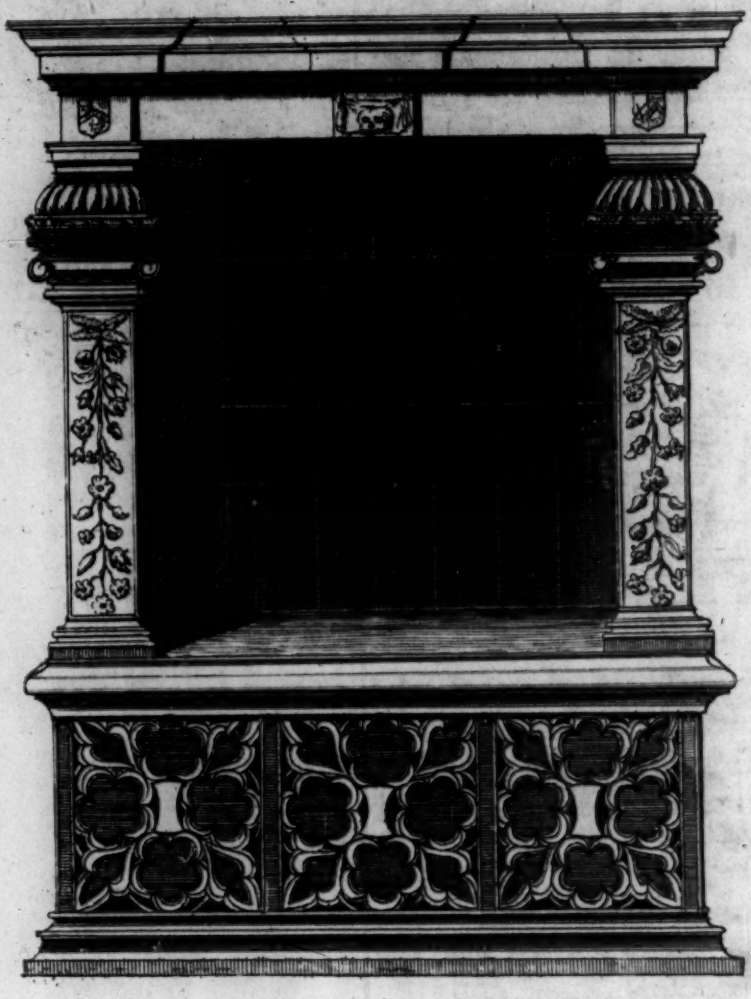
ley, while ſeveral of the other *Mayors* and *Sheriffs*, near his Time, were fin'd and impriſon'd, under ſome pretence or other of exceeding their Commiſſion in the Execution of their Offices, or being obnoxious to Forfeitures and other Penalties of Law, by ſtraining of obſolete Statutes to oppreſs the Subjects, and fill the Exchequer; as Sir *Thomas Kneyſworth* [i], Sir *William Capell*, and Sir *Lawrence Aylmer*. It ſeems to have been in this ſecond *Mayoralty* of Sir *Henry Colet*, and under his Direction, that the ſolemn Charge was given to the Queſt of Wardmote in every Ward, as it ſtands printed in the *Cuſtumary* of *London*: *Alſo yf ther be any Paryſhe-Clerke, that ryngeth curfewe after the Curfewe be ronge at* Bow *Chyrche, or Saynt* Brydes *Chyrche, or Saynt* Gyles *without* Cripelgat, *all ſuch to be preſented.* Nor was Sir *Henry Colet* only a *good Citizen* and *Magiſtrate*, but alſo *Pariſhioner*. Mr. *John Stow*, in his *Survey* of *London*, mentions him as a great Benefactor to S. *Anthonie*'s, (now call'd S. *Antlin*'s) his Pariſh-Church, and ſays; The Pictures of him, and his Wife,

[i] *Anno* 1506. xxii. *Hen.* VII. was *Thomas Kneyſworth*, late *Mayor*, and his two *Sheriffs*, condemned to the King in grete ſomes of Money, over peynfull priſonment by them in the *Marſhalſea* ſuſteyned.

Anno 1507. Syr *Willyam Capell* was agayne put into vexatyon by ſute of the kyng for thynges doon by him in the time of his *Mayoraltie*.

Anno 1508. Syr *William Capell*, after his impriſonment in the *Counter* and *Sheriff's houſe* was by the Kynges Counſayle commaunded to the *Tower*, wher he remayned tyl the Kyng dyed. And in likewyſe was Syr *Lawrence Aylmer* delt with, and commytted to the warde or houſe of *Rychard Smyth*, Shyreve, and ther remayned as pryſoner by the ſpace aboveſaid. [MS. *Cotton, Vitellius.* A. 16]





Sepulchrum *HENRICI COLET Equitis.*
in Cancello Ecclesiæ de Stepney
Donavit M. P. &c.

Wife, ten Sons, and ten Daughters, remain in the Glaſs-Window on the North-ſide of the Church. And it muſt not be forgot, that in the Year 1505, when the Church of *Great S. Mary's* in *Cambridge* was building for the Uſe of the Univerſity, his Name [k] occurs among the Letters writ, upon that Occaſion, to divers of the prime Nobility and Perſons of Note, for Contributions towards ſo good a Work. After he had filled every Relation with great Reputation and Honour, he died of a conſiderable Age, and was buried at *Stepney*: Where his Monument ſtill remaining, ſhews this *Sir* Hen. Colet, *Knt.* to have been *third Son of* Robert Colet, *Eſq*; *twice* Lord Mayor *of* London, *and free of the* Mercers Company, *and* Father *to* Dr John Colet, *ſometime* Dean *of S.* Paul's. *It was refreſhed by the Company of* Mercers *in the Year* 1605. *on the North Side; and was repair'd the ſecond Time, at the Charge of the Company of* Mercers (London) 28th *of* July 1697. But the ancient Epitaph, preſerv'd by Mr. *Weaver*, in his Book of *Funeral Monuments*, was this; *Here lyeth Sir* Henry Collet, *Knight, twice Mayor of* London, *who died in the Year of our Redemption* 1510.

Sir *Henry Colet*, by his Wife *Chriſtian*, a Gentlewoman of good Birth (probably of the

[k] *Literæ per diverſos mercede conſcriptæ ad* Regem, Matrem Regis, Comitem Oxon. Hen. Cole., Mr^um Fyndar, Jo. Mordaunt Cancellarium, Dum Abbatem *Weſtm.* [*Lib.* Procur. *Acad.* Cantabr.]

Family of *Knevet*) called *nobilis Mulier* by a Writer of that Age [l], had *two and twenty* Children, in an equal Number of Sons and Daughters; of whom the firſt-born was our *John Colet*, who within a few Years was the only ſurviving Comfort to his Parents [m], and might ſeem to be an abundant Compenſation of Providence for the untimely Loſs of all the reſt.

This Dr *John Colet* was born at *London*, within the aforenam'd Pariſh of S. *Anthony*, in the Year 1466. At which Time it was reputed a ſort of Nobility to be born and bred in that great City [n], and more was expected from ſuch than from others [o]: And we have no Reaſon to doubt, he had his firſt Education there, in that School which bare the Name of his own Pariſh; a School which at that Time was the moſt eminent of any in *London*, and ſoon

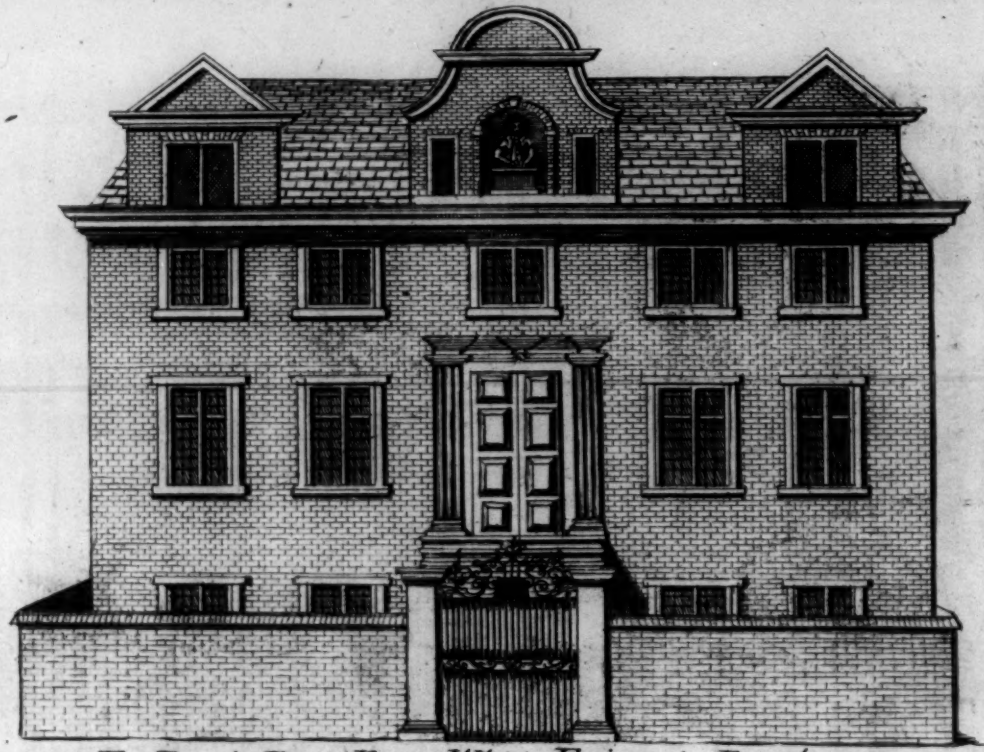
[l] *Sane accidit, ut ex duobus & viginti filiis quos* Henricus Coletus *ejus pater, civis ſumma modeſtia & gravitate, ex* Chriſtiana *uxore, nobili muliere, ſuſceperat, ſolus ipſe ſuperſtes fuerit, eiq; paterna hæreditas venerit.* [Pol. Vergil. *lib.* 26.]

[m] *Natus eſt e claris & opulentis parentibus; iisq;* Londini: *Siquidem* Pater *bis in* urbe *ſua* Præfecturam *ſummam geſſit, quam illi* majoritatem *appellant.* Mater, *quæ adhuc ſuperſtes* [1519.] *inſigni probitate mulier, marito ſuo undecim filios peperit, ac totidem filias: Eorum omnium natu maximus erat* Coletus; *ac proinde ſolus hæres futurus, juxta leges* Britannicas, *etiamſi illi fuiſſent ſuperſtites: Sed ex omnibus ille ſuperfuit ſolus, cum illum noſſe cœpiſſem.* [Epiſt. *Eraſmi Jod. Jonæ.*]

[n] Thomas Morus *natus eſt* Londini; *in qua Civitate, multo omnium celeberrimâ, natum & educatum eſſe, apud* Anglos, *nonnulla* nobilitatis *pars habetur.* [*Ep.* Eraſmi Joanni Fabro, *in Ep. lib.* 27. *edit.* Baſ. 1540. p. 1070.]

[o] Eraſmus Joanni Moro *Adoleſcenti — dimittam te, ſi tibi adhuc unum* Ariſtotelicum *Apothegma recenſuero. Cuidam jactanti ſeſe quod amplæ celebriſque Civitatis erat Civis; noli,* inquit, *iſthuc ſpectare, ſed expende, num illuſtri Civitate ſis dignus.* [Ibid p. 1194.]

Ædes Præceptoris *apud* Stepney.



E Dono Rev: Patr: Whiti Episcopi Peterburg:

ſoon after gave Education to one of *Colet*'s moſt familiar Friends, Sir *Thomas Moore* Knt. Lord Chancellor of *England*; as afterwards to Dr *Nicholas Heath*, Archbiſhop of *York*, and Lord Chancellor of *England*, Dr *John Whitgift*, Archbiſhop of *Canterbury*, &c[p].

His *Mother*, after the Death of her *Husband*, continued at *Stepney*; living retiredly in that Houſe which her Son gave afterwards for the ſafe Abode of the *Maſter* of *Paul's-School* in the time of any Peſtilential Sickneſs; and where a good Houſe now ſtands, with the Buſt of Dr *Colet* ſet on the Front of it. The greateſt Pleaſure ſhe enjoy'd there, was to have the Company of her Son, and to entertain thoſe learned Friends he brought along with him; eſpecially the polite and facetious *Eraſmus*, whoſe Converſation ſhe delighted in, and uſed to talk of him in his Abſence, with a particular Air of Mirth and pleaſant Freedom of Speech. So her Son tells him in a Letter from that Country-Houſe, *Anno* 1516[q]. But alas! ſhe there out-liv'd all her Comfort in this World, this her Son: Which yet ſhe bore like a good Chriſtian; with ſuch *Contentedneſs* and *Self-Submiſſion* to the *Will of God*, that *Eraſmus*, many Years after, cited her for a rare *Example* of *Patience* and *Acquieſcence* under the Loſs of Chil-

[p] *Stow*'s Survey of *London*, in the Chapter of *Schools* and *Houſes of Learning*.

[q] *Me, ut facis, ama; & ſi ad nos reverſus fueris, habebis me tibi deditiſſimum. Vale ex rure* Stepnetiano, *apud* Genetricem; *quæ adhuc vivit, & belle ſeneſcit, & de te ſæpius hilarem, & jucundam facit mentionem*, [Epiſtola Coleti Eraſmo ſuo. Edit. *Baſil* 1521. p. 91.]

Children, when he comforted his Friend *Amerbach* upon the Death of his little Daughter. 'I knew in *England* (*ſays he*) the *Mother* of 'John Colet, a Matron of ſingular Piety: She 'had by the ſame Husband *eleven Sons* and as 'many *Daughters*; all which hopeful Brood 'was ſnatch'd away from her, except her eld-'eſt Son; and ſhe loſt her Husband, far ad-'vanced in Years: She her ſelf being come to 'her 90th Year, looked ſo ſmooth, and was 'ſo chearful, that you would think ſhe had 'never ſhed a Tear, nor brought a Child into 'the World; and (if I miſtake not) ſhe ſur-'viv'd her Son, Dean *Colet*. Now that which 'ſupplied *a Woman* with ſo much *Fortitude*, 'was not *Learning*, but *Piety towards God*. 'Will you then, who are *a Man*, and of ſo 'great *Learning* and *Prudence*, and even of 'Courage in other matters, grieve and talk of 'dying with a little Infant[r]?'

Having mention'd *Eraſmus*, I cannot forbear acquainting the Reader, that as *Colet* and he were

[r] —— *Deceſſit tibi filiola — quid habituri ſumus juſtæ querelæ adverſus Deum? Quod dedit, gratuitum eſt, quod, quum voluit, datum repoposcit, ſuo jure fecit; neque enim id perpetuum eſſe voluit, ſed commodatitium. Apud* Anglos *novi* Joannis Coleti *Matrem, raræ Pietatis matronam; ex eodem marito ſuſcepit filios undecim, filias totidem; totus ille chorus ereptus eſt una, excepto* Coleto, *qui fuerat natu maximus; ademptus eſt & Maritus ſenex anui: Jam accedebat ad annum nonageſimum, facie tam integra, moribus tam alacribus, ut diceres illam non luxiſſe unquam, nec peperiſſe: Denique, ni fallor,* Coleto *ſupervixit. Tantum Animi robur,* fœminæ *præſtitit, non Eruditio, ſed Pietas erga Deum; & tu,* vir, *iſta Doctrina, iſta Prudentia, iſta cæteris, in rebus Animi præſentia, infantulâ commoreris?* Friburg. Briſgoiæ, *pridie nonas* Julii, *Anno* 1532. [Epiſt. *Eraſmi* Lib. 22. Epiſt. 16. *Lond.* Ed. *Col.* 1318]

were much of an Age [f] (which he would ſometimes modeſtly boaſt of, as an Honour to be born about the time this great Man was) ſo afterwards they became the moſt familiar Friends imaginable, to the very End of their Lives. And therefore I ſhall very much rely upon his Authority; who being ſo very intimate with him, reported (no doubt) from full Information and Experience, whatever Account he gives of him.

What *Polyd. Verg.* another of his Contemporary Writers, ſays briefly of him is this; That he was by an early and natural Diſpoſition inclin'd to *Piety* and *Religion*; and therefore as ſoon as he grew towards a Man, and was well inſtructed in all thoſe Arts and Sciences that are called *Humanity*, he apply'd himſelf to the Study of *Divinity*, chooſing S. *Paul* as his particular Maſter, and exerciſing himſelf perfectly in his Writings, both at *Oxford* and *Cambridge* [g].

Eraſmus (more fully) tells us, That while he was a *Youth*, he run diligently through a Courſe of all manner of *Scholaſtick Philoſophy*, and deſerved his Title of *Maſter* of the *liberal Arts* and *Sciences*, being perfectly verſt in

[f] Oxoniæ — *hominem noſſe cœpi — natus tum erat annos ferme triginta, me minor duobus aut tribus menſibus* [Epiſt. *Eraſ. Jod. Jonæ*]

[g] *Naturâ ſanctus ac religioſus, ut primum ex pueris exceſſit, atque ab his Artibus quibus ætas puerilis ad Humanitatem informatur, ſe ad Divinarum Literarum ſtudium contulit, &* Paulum *ſibi in præceptorem delegit; in eoque cum* Oxonii *&* Cantabrigiæ, *tum in* Italia, *ita exercuit*, &c. [Pol. Verg. *Lib.* xxvi. *fol. ult.*]

in every one of them. *Cicero*'s Writings he had read with great Eagerneſs: And he had made ſome Attempt upon the Works of *Plato* and *Plotinus*; and gone, with Attention, through every Part of *Mathematicks*. Before his Travels abroad, he had determined his Studies to *Divinity*; and in order to it, had ſearched into the ancient Fathers, and was particularly delighted with *Dionyſius*, *Origen*, *Cyprian*, *Ambroſe*, and *Jerome*; but he had the leaſt Reliſh of all to S. *Auſtin*. He ſometimes read *Scotus* and *Thomas*, and ſuch like Traſh of the *Schoolmen*, rather in Compliance with the Faſhion, than from any true Reliſh he found in them. He was alſo very induſtrious in conſulting the beſt Tracts in the *Civil* and *Canon Law*. And there was no one Book relating to the *Hiſtory* and *Conſtitution* of the *Church* and *State*, which he had not diligently turned over. Nay, and he run through all the *Engliſh* Poets, for the true Uſe of them, to help correct and embelliſh his Language and Stile, and to fit and prepare him for a more eloquent Preacher[u].

Mr.

[u] *Adoleſcens apud ſuos, quicquid eſt Scholaſticæ Philoſophiæ, diligenter perdidicit, ac Titulum aſſequutus eſt qui ſeptem liberalium Artium ſcientiam profitetur. Quarum nulla erat in qua ille non fuiſſet gnaviter ac feliciter exercitatus; nam & libros* Ciceronis *avidiſſime devoraverat, &* Platonis, Plotinique *libros non oſcitanter, excuſſerat, nec ullam* Mathematices *partem intactam reliquit. Poſt tanquam avidus bonarum rerum, negotiator, adiit* Galliam; *mox* Italiam. *Ibi ſe totum evolvendis ſacris Autoribus dedit. Sed prius per omnia Literarum genera magno ſtudio peregrinatus, priſcis illis potiſſimum delectabatur,* Dionyſio, Origene, Cypriano, Ambroſio, Hie-

Mr. *Wood* ſays, he was educated in *Grammaticals* partly in *London*, or *Weſtminſter*; and being fitted for greater Learning, was ſent to the Habitation of the Muſes, the Univerſity of *Oxon*, about 1483. (at which Time one or more of his Surname were of S. *Mary Magdalen* College, as moſt probably he himſelf was) where, after he had ſpent ſeven Years in *Logicals* and *Philoſophicals*, he was licenſed to proceed in *Arts*, being about that time ſo exquiſitely learned, that all *Tullie's Works* were as familiar to him as his *Epiſtles*. He was alſo no Stranger to *Plato* and *Plotinus*; whom he not only read, but conferr'd and parallelled, peruſing the one as a Commentary to the other. And as for the *Mathematicks*; there was ſcarce any Part of it wherein he was not ſeen above his Years [w].

This Account is to be depended on, ſo far as agreeable to the Teſtimony of thoſe aforementioned *Authorities*. However, each conſents, that he very early gave the World reaſon to hope, he would in due time become a very conſiderable Perſon.

But

Hieronymo: *Atque, inter cæteros, nulli erat iniquior quam* Auguſtino; *neque tamen non legit* Scotum, *ac* Thomam, *alioſque hujus farinæ, ſi quando locus poſtulabat. In utriuſque Juris libris erat non indiligenter verſatus. Denique nullus erat liber, Hiſtoriam aut Conſtitutiones continens majorum, quem ille non evolverat. Habet gens* Britannica, *qui hoc præſtiterunt apud ſuos, quod* Dantes *ac* Petrarcha *apud* Italos. *Et horum evolvendis ſcriptis Linguam expolivit, jam tum ſe præparans ad præconium ſermonis Evangelici.* [Eraſmus Jodoco Jonæ, *Id.* Jun. 1521.]

[w] Athenæ Oxon. *Vol.* 1.

But here it muſt be remembred, that when he read *Plato*, *Plotinus*, *Dionyſius*, and *Origen*, he was forced to read the *Latin* Tranſlations of them: For at *School* he had no Opportunity of learning the *Greek* Tongue [x]; nor ſcarce in the *Univerſity*, at his firſt coming thither.

Such was the Infelicity of thoſe Times, that the *Greek* Tongue was not taught in any of our *Grammar-Schools*; nor was there thought to be any great need of it in the two *Univerſities*, by the Generality of Scholars. 'Tis worth notice, that *Standiſh*, who was a bitter Enemy to *Eraſmus*, in his Declamation againſt him, ſtyles him *Græculus iſte*; which was a long time after the Phraſe for *an Heretick*, or one falling under the Suſpicion of *Heretical* Pravity. And for this very reaſon, thoſe very few that

[x] About this time there were great Diſcouragements from cultivating the Study of the *Tongues*. *Quidam non verentur privatim ac publice, atque adeo in Sacris etiam Concionibus deblaterare, has literas* [*i. e.* Græcas] *eſſe fontes omnium* Hæreſeon; *non animadvertentes hanc blaſphemiam cadere in* Hieronymum, Ambroſium, *&* Auguſtinum, *alioſque complures, quibus* Doctoribus *gloriatur* Eccleſia. *Hujuſmodi ſtolidiſſimas nugas inculcant auribus Adoleſcentium in ſecretis Confeſſionibus:* 'Cave a Græcis, *ne fias* 'Hæreticus. *Fuge literas* Hebræas, 'ne fias Judæorum *ſimilis*— [Eraſmi *Adagia. Op. Tom.* 2. p. 933.]

[y] *Hunc* [Eraſmum] *lubentiſſime amplectebantur quotquot ſupra ſtudioſorum vulgus ſapiendum arbitrabantur: Verum advertentibus* Monachis *&* Fratribus *quibuſdam quod operam in* Græca *lingua* (*quæ quidem maligne admodum in* Academia *tum noſtra florebat*) *promovenda poneret, tanquam ſi monſtri quippiam aut ſcelerati aggrederetur, popelli Literarii animos alienare ab illo nitebantur*; Coleto *licet &* Linacro *in contrarium laborantibus. Non deſtitit tamen* Eraſmus *volentem quemq; ad Linguæ ejus cognitionem, quamdiu nobiſcum degebat* (*degebat autem annis aliquot, intertiſis licet temporibus*) *ſine pretio informare; quæ in re tam feliciter deſudavit, ut* Græcis *literis probe docti* Academicorum *nonnulli, alios deinceps eruditrent.* [Hiſt. *&* Antiq. Oxon. lib. 1. *ſub Anno* 1498.]

that underſtood *Greek*, were afraid to teach it, leſt they ſhould be thought to propagate *Hereſy* [z].

But D *John Fiſher*, reputed the beſt *Preacher* and the deepeſt *Divine* in thoſe Times, *Head* of *Queen's* College in *Cambridge*, *Chancellor* of that *Univerſity*, *Chaplain* at *Court*, and afterwards *Biſhop* of *Rocheſter*, was of another Mind, and very ſenſible of this Imperfection: Which made him deſirous to learn *Greek* in his declining Years [a]; and for that purpoſe he wrote to *Eraſmus*, to perſwade *William Latymer*, an *Engliſhman* (who from his Travels had brought home that Language in Perfection) to be his Inſtructor in it. *Eraſmus* accordingly wrote to *Latymer*, and importun'd him to it. But he declin'd the undertaking to teach the Biſhop at thoſe Years; alledging the long Time it would require to make any Proficiency in that Tongue, from the Examples of the greateſt Maſters of it then in *England*, *Grocin*, *Linacer*, *Tonſtal*, *Pace*, and *Moore*; and to excuſe himſelf, adviſ'd that the Biſhop ſhould ſend for a Maſter out of *Italy*. And as there is no doubt but the Conſciouſneſs of want of *Greek* in *Colet*, incited him not only to attain to ſome competent Know-

z *Me Adoleſcente, in noſtra* Germania *regnabat impune craſſa* Barbaries; *literas Græcas attigiſſe* Hæreſis *erat*, &c. [Eraſmus *adv.* Curſium. *Op. Tom.* 9. p. 1440]

a *Si de Hæreſi periclitatur, qui* Græce *&* Hebraice *novit, quod* Lutherus *harum linguarum rudis non eſt; quur non potius in turo eſſe dicitur, quod* Joannes *Epiſcopus* Roffenſis, *quod* Hieronymus Aleander *Archiepiſcopus* Brunduſinus, *propugnatores ſunt nutantis Eccleſiæ: Quorum* hic *omnibus linguis antecellit, illæ tres linguæ, ætate jam vergente, non vulgari ſtudio amplectitur.* [Eraſmi *Adagia. Op. Tom.* III. p. 933.]

Knowledge of it himſelf, but alſo to lay the Foundation of his *School*, for the better Accommodation of others, and to provide a Maſter, the beſt accompliſh'd in that Language; and ſo in effect to be the Founder of the firſt *Greek School* in *England*: So not unlike to Dean *Colet* was Biſhop *Fiſher* in this Point. For his want of *Greek* made him the greater Patron and Promoter of it in *Cambridge*; and his being *Chancellor* of the *Univerſity*, made it more eminent than *Oxford* in this reſpect: Knowing therefore the Abilities of *Eraſmus* this way, he invited him thither, and ſupported him in profeſſing that Language, which he himſelf (at laſt) had made himſelf Maſter of. And it would bear a general Obſervation, that the worthy Founders of Colleges and Schools have not been always the greateſt Clerks, though for the moſt part the wiſeſt and beſt of Men: There was Senſe and Truth in that *Prelate* [b], who, when accus'd of being no Scholar, ſaid; *He could make Scholars, and that was greater.* The *College* in *Oxford* that has raiſed up the greateſt Lights and Ornaments in Learning, was expreſly founded for the three learned Tongues; though the excellent *Founder* [c], the Oracle of his Age, could be only skill'd in the firſt of them, unleſs he recover'd that Defect of breeding in his old Age: As it is certain Biſhop *Fiſher* before mentioned did; who, under the Impulſes

[b] *William Wickham*, Biſhop of *Wincheſter*, *Founder* of the *College there*, and *New College* in *Oxford*.

[c] *Richard Fox*, Biſhop of *Wincheſter*, *Founder* of *Corpus Chriſti College* in *Oxford*.

pulſes of *Eraſmus*, was not aſhamed, that his gray Hairs ſhould, as it were, go to School again. And ſo our *Colet*, being ſenſible how deficient he was in this Tongue, and inflamed by *Eraſmus*'s great Proficiency in it, expreſſes in an Epiſtle to him, his Willingneſs to be his Scholar, though of an advanced Age[d].

It would caſt a greater Glory on the preſent State of Learning in our two *Univerſities*, to look back upon the Clouds of Ignorance which hung over them in the Times immediately preceeding the *Reformation*.

As for *Oxford*, its own *Hiſtory* and *Antiquities* ſufficiently confeſs, that nothing was known there but *Latin*, and that in the moſt depraved Style of the *School-men*. *Cornelius Vitellius*, an *Italian*, was the firſt who taught *Greek* in that Univerſity[e]; and from him the famous *Grocyne* learned the firſt Elements thereof.

In *Cambridge*, *Eraſmus* was the firſt who taught the *Greek Grammar*. And ſo very low was the State of Learning in that Univerſity, that (as he tells a Friend) about the Year 1485, the Beginning of *Hen.* VII. Reign, there was nothing taught in that publick Seminary

[d] *Applicabo me, ſi patieris, & adjungam lateri tuo; exhibeboque me tibi diſcipulum, etiam in diſcendo* Græce, *quanquam jam provecta ætate, & prope ſenex.* [*Epiſt.* Coleti Eraſmo *ſuo, Edit.* Baſ. 1521. p. 91.]

[e] *Antea enim* Cornelius Vitellius, *homo* ItalusCorneli, *quod eſt maritimum* Hetruriæ *Oppidum, natus nobili Proſapia, vir optimus gratioſusque, omnium primus* Oxonii *bonas literas docuerat.* [Pol. Verg. *lib.* xxvi.]

beſides *Alexander*'s *Parva Logicalia*, (as they called them) the old *Axioms* of *Ariſtotle*, and the *Queſtions* of *John Scotus*, till in Proceſs of time *good Letters* were brought in, and ſome Knowledge of the *Mathematicks*; as alſo *Ariſtotle* in a new Dreſs, and ſome Skill in the *Greek* Tongue; and, by Degrees, a Multitude of *Authors*, whoſe *Names* before had not been heard of [f].

It is certain that even *Eraſmus* himſelf did little underſtand *Greek*, when he came firſt into *England*, in 1497. (13 *Hen.* VII.) and that our Countryman *Linacer* taught it him, being juſt returned from *Italy* with great Skill in that Language: Which *Linacer* and *William Grocyne* were the two only *Tutors* that were able to teach it.

The firſt Eſſay that *Eraſmus* made of ſhewing his *Proficiency* in the *Greek* Tongue, was in tranſlating three *Declamations* of *Libanius* into *Latin*. Thus we read at the Beginning; *Prima experientia in vertendis Græcis.* And he dedicated this *Verſion* to D. *Nicholas Ruter*, Biſhop of *Arras*, Chancellor of the Univerſity of *Lovain*. *Dat.* Lovanii, M. D. III. XV. *Kal. Decemb* [g]. In

[f] *Ante annos ferme triginta, nihil tradebatur in ſchola* Cantabrigienſi, *præter* Alexandri Parva Logicalia, *ut vocant, & vetera illa* Ariſtotelis *dictata, Scoticaſq; Quæſtiones. Progreſſu temporis acceſſerunt bonæ literæ; acceſſit Matheſeos Cognitio; acceſſit novus, aut certe novatus*, Ariſtoteles; *acceſſit* Græcarum *literarum peritia; acceſſerunt Autores tam multi, quorum olim ne nomina quidem tenebantur*, &c. [Eraſmi *Epiſt.* Henrico Bovillo, *Dat.* Roſſæ *Cal.* Sept. 1516.]

[g] The Original MS. is in *Trinity College* Library in *Camb.* given to it by *Hugh Peters*, the Regicide. It is both in *Greek* and *Latin*, with a *Dedication* to *Nic.*

In the mean time *Bern. Andreas*, a Native of *Tholouſe*, firſt opened a School for the *Greek* Tongue in *London*. But the firſt *Engliſhman*, who in any publick School taught the *Greek* as well as *Latin*, was Maſter *William Lilly*, in S. *Paul's School*; the good *Founder* whereof, Dean *Colet*, ſeeing the Neceſſity of having a tolerable Share of the *Greek* Tongue, towards the better proceeding in his *Theological* Studies, did ſhun no Pains, nor thought himſelf too old to learn it; as was before hinted, *pag.* 15.

When *Colet* had taken his Degrees in *Arts* at *Oxford*, he was at Years; and at Liberty to chooſe his *Profeſſion*, or to take up with the Life of a *Gentleman*; having a ſufficient Eſtate to ſupport him, and a fair Intereſt to recommend him at Court for any ſuitble Office and Employment; with the Advantage of a *tall* and *comely* Perſonage [h]. And this turn to a *Courtier* might perhaps have been the Advice of his *Father*, Sir *Henry Colet*; who in ſo many publick Offices of the City had been uſed to Gaiety and Splendour, and had gained a very particular Intereſt in the King, by being a faithful and ſerviceable Subject. But the pious *Young Man*, determined by his own Spirit of *Religion*, was reſolved to enter into

Nic. Ruter, Biſhop of *Arras*; before which are his *Arms* illuminated. *Eraſmus* is there ſtyled *Canonicus Ordinis D. Auguſtini Declamatio prima ſub perſona Menelai, tertio* Nov. 1503. *Quum uuper eſſem Declamationes aliquot Græcas nactus, Præſul Ampliſſime, eiſq; vertendis periculum de meipſo facere ſtatuiſſem*, &c. [Lovan. 15 *Cal.* Decemb. 1503.]

[h] *Acceſſerat his fortunæ commodis Corpus elegans ac procerum.* [Eraſ. Jod. Jon.]

holy Orders, and ſo renounce the Temptations of his Birth and Fortune: Which Choice, and his fixt Adherence to the Service of God in his Church, *Eraſmus* thought very commendable [i].

Being thus unmoved in his Reſolution, he was preſented to the Church of S. *Mary Denyngton*, in the Dioceſe of *Norwich*, within the County of *Suffolk*; which made *Cambridge* a convenient Road between *Oxford* and his Benefice, and might well entitle him to that Relation unto both *Univerſities*, which *Polyd. Verg.* aſcribes to him [k]. He was preſented to this Living by Sir *William Knevit*, Knight, and Dame *Joan* his Wife; inſtituted *Auguſt* 6. 1485 [l]. and kept it to his dying Day.

Another of his *Preferments*, was the *Prebend* of *Botevant*, in the Church of *York*; to which he was admitted in the Year 1493.

[i] *Ac fortaſſe* Coletus *hoc nomine plus Laudis meretur, quod nec indulgentia fortunæ, nec impetu naturæ longe alio trahentis, potuerit ab Evangelicæ Vitæ ſtudio depelli.* [Ibid. p. 573. *Edit.* Baſ.]

[k] Coletus —— *ſe ad Divinarum Literarum ſtudium contulit, & Paulum ſibi Præceptorem delegit; in eoque cum* Oxonii *&* Cantabrigiæ, *tum in* Italia *ita exercuit, ut homo factus ad Unguem*, &c. [Pol. Verg. *Hiſt.* Ang. *lib.* 6.]

[l] *Sexto die Menſis* Auguſti *Anno Dom* [1485] *per dominum Reverendum patrem quod* Thornegge, *inſtitutus fuit perſonaliter* Johannes Colet *accolitus in Eccleſiam parochialem de* Denyngton *ſuæ Dioceſ. per liberam Reſignationem M. Milonis* Thorpe, *ultimi Rectoris ibidem rite factam & admiſſam, vacan. ad præſentationem Domini* Will. Knevet *militis, & Dominæ* Johannæ *Uxoris ſuæ, verorum ipſius Eccleſiæ Patronorum, Receptoq; ab eodem Inſtituto juramento canonice Obedientiæ, ſcriptum fuit Archidiacono* Suffolc. *ſeu ejus Officiali ad inducend'*. [*Ex Regiſtro Domini* Jacobi Goldwell, *Epiſ.* Norvicenſis, *lib.* xii. *fol.* 116.]

1493. upon the Reſignation of the famous *Chriſtopher Urſwicke*.

He was alſo preſented by his own *Father*, Sir *Henry Colet*, to the Church of *Thrynning* [m], (or *Thyrning*) in the Dioceſe of *Lincoln* and County of *Huntingdon*; to which he was inſtituted *October* 2. 1490. But he reſigned it the latter End of 1493. and was ſucceeded in it by *John Smith*, Chaplain, preſented by *John Peck*, *Jan.* 20, 1493 [n]. He reſigned alſo the Prebend of *Goodeaſter* in the Church of S. *Martin le Grand*, *Jan.* 26. 1503. having in 1502. been admitted to the Prebend of *Durnesford* in the Church of *Sarum*.

He was ſcarce 19 Years old, when he was preferr'd to the great Living of *Denington*: Which Practice of taking Livings, while a Novice, has generally (though very irregular and indecent) prevailed in the Church of *Rome*; and was one of thoſe many *Abuſes* which have been ſince removed by the bleſſed *Reformation*. But if he did enter upon a Cure of Souls before he could ſufficiently conſider the weighty Charge belonging to it; yet by his Care when he came to a more mature Age, he attoned for it: And we may ſee by his

[m] ——Henricus Colet *Miles* —— *præſentamus dilectum nobis* Johannem Colet, *A. M. Rectorem Eccleſ. Paroch. B.* Mariæ *de* Denyngton, Norvic. *Dioc. ad Eccleſiam de* Thrynning *Dioceſeos veſtræ, modo vacantem per mortem* Richardi Squyer *ultimi Rectoris. Dat. ult. die Menſis* Sept. 1490. [*Reg.* Ruſſel, *Ep.* Linc.]

[n] *Literæ* Johannis Peck *de præſentatione* Johannis Smyth *Capellani ad Eccleſiam S.* Nicholai *de* Thyrnyng *in Com.* Hunt. *vac. per Reſignationem M.* Joh. Colet *Clerici, nuper Rectoris. Dat.* 20 Jan. 1493. [*Autogr. in Reg.* Buckden.]

excellent Sermon to the *Clergy* in *Convocation*, that this Matter had great Weight upon his Mind; as well as every thing that tended towards bringing on a *Reformation* in the Church.

It will therefore be no Surprize to find, that Maſter *Colet* was poſſeſt of the Beneſices beforenamed, and was Canon of S. *Martin's le Grand* in *London*, as alſo of *York*[o], when he was in the very loweſt Orders of the Church; if not only *Acolyte*, or *Colet* (which *Title* ſeems to have given *Name* to his *Family*) yet *Sub-Deacon* at moſt. Nor was he ordained *Deacon* till above ſeven Years after[p]; ſoon after which (the ſame Year) he was made *Prieſt*[q], *A.D.* 1497.

Theſe delatory Steps ſeem owing, not ſo much to the *Cuſtom* of the *Church* at that Time, as to the tender Regard which Mr. *Colet* had to the *Dignity* of his *ſacred Office* and *Function*, that he might not invade it before a Maturity of Years, and a due Preparation of Studies. In

[o] Mr. *Wharton* has thus enter'd his *Preferments*. *Ad Prebendam de* Borevant *in Eccleſia* Eboracenſi *admiſſus eſt*, 1493. *ad Prebendam de* Durneſford *in Eccleſia* Sarum, 1502. *Prebendam de* Goodaſter *in Eccleſia Collegiata S.* Martini Magni Lond. *reſignavit*, 1503. Jan. 26. *Dein ad Prebendam de* Mora *in Eccleſia* Paulina, 1505 Maii 5 *ad Decanatum* Paulinum *eodem Anno, eodemq; (ut videtur) Menſe aſcitus.* [*De Decanis* London. p. 234.]

[p] Johannes Colet, Lond. *Dioc. Artium Magiſter, Canonicus in Eccleſia S.* Martini Magni Lond. *& Prebendarius Prebendæ de* Godeceſtre, *ordinatus Diaconus per* Johannem Olonenſem *Epiſcopum, ex licentia* Thomæ Lond. *Epiſc. 17 die* Dec. 1497. [*Reg. Sav.* Lond. *Epiſc.*]

[q] *Magiſt.* Johannes Colet, *Canonicus Eccleſiæ Collegiatæ S.* Martini Magni Lond *& Prebendarius Preb. de* Godeceſtre *in eadem, ordinatus Presbyter a* Thoma *Epiſc. Achadenſi in Capella B.* Mariæ Magd *infra Eccleſ. Cathedr.* Linc. *in Feſto S.* Annæ, A. D. 1497. [*Ex Regiſtro* W. Smith, *Ep.* Linc.]

In order to improve himſelf more compleatly in the Circuits of Learning, and the Knowledge of the World, he left *Oxford* about the Year 1493. and ſeems to have been travelling abroad till 1497, or thereabouts. And though we can't tell every Stage he paſſed through, during his Receſs, yet he was ſurely always ſo careful a Husband of his Time, that none ſlipt from him without due Improvement abroad as well as at home.

Part thereof he ſpent at *Paris*, (then the grand Mart of Letters) where he met with very agreeable Converſation from *Rob. Gaguinus*, the famous *Hiſtorian* of that Kingdom, who had been Ambaſſador of *Charles* the *French* King, *A. D.* 1490. to *Henry* VII. And it was this Perſon that raiſed an earneſt Deſire in *Colet*, to be acquainted with *Eraſmus*; having ſhewn him a *Specimen* of his Parts and Abilities, in a Letter ſent to him upon his publiſhing the *Hiſtory* of *France*. Here alſo he became acquainted with the memorable *Deloine*[r] and *Budæus*[s]; the former of which recommended him to the Friendſhip of *Eraſmus*, and upon many Occaſions ſpoke honourably of him.

[r] Eraſmus *D.* Franciſco Deloino ;——— *Cum ante paucos menſes apud* Coletum *tui facerem mentionem, protinus agnovit nomen* Deloini, *ac recordatione veteris Conſuetudinis viſus eſt admodum delectari* — Antw. ix *Cal.* Mart. 1516. [Eraſmi *Epiſt. Edit.* Baſ. 1521 p. 36.]

Jam vero non poſſum non deamare plurimum Coletum *illum tuum, virum Doctrina Vitæq; ſanctimonia clariſſimum; qui te, ut ſcribis, veteris Amicitiæ, ac Conſuetudinis commonuit; quæ mihi cum illo non vulgaris olim intercеſſit, quum Aureliæ ſtudiorum cauſa ageremus.* [Fran. Deloini *Epiſt.* Eraſmo, *Edit.* Baſ. 1521. p. 36.]

[s] Eraſmus Budæo,— *Jam in Operis*

He made alſo a Tour into *Italy*; where he could not but contract an Intimacy with ſome learned *Foreigners*, as well as his own *Country-men*, viz. *Groeyne*[t], and *Tho. Linacer*[u]; who were perfecting their Skill in *Greek* at *Florence*, under the Inſtruction of *Demetrius* and *Politianus*; or at *Rome*, under *Hermolaus Barbarus*: And there he ſeems to have been ſome Months; in which Place, by reaſon of frequent *Embaſſies*, there was always an *Engliſh* Court. *William Lilly* here firſt fell under his Notice: For having learned the *Greek* at *Rhodes*, he was improving himſelf in the *Latin* Tongue at *Rome*, under *John Sulpitius* and *Pomponius Sabinus*, and *William Latymer*, who was about the ſame time ſettled at *Padua*, for the further advancing himſelf in the Knowledge of the *Greek* Tongue.

An

Operis calce mire Philoſopharis cum ſuo Deloino, *viro jam olim mihi cognito ex* Coleri *prædicatione, deinde ex Congreſſu quoq; prius* Aureliæ, *mox Parriſiis — Dat. 5 Cal.* Nov. 1516. [Ibid.]

[t] Gul. Grocinus — *qui prima* Græcæ *&* Latinæ *Linguæ Rudimenta in* Britannia *hauſit, mox ſolidiorem eiſdem Operam, ſub* Demetrio Chalcondyle *&* Politiano *præceptoribus, in* Italia *impendit*, &c. [G. Lilii *Elogia quorundam* Anglorum, *&c.* p. 91. 8vo.]

[u] Tho. Linacer — *Eodem fere tempore quo &* Grocinus, Thomas Linacrus *perdiſcendi ſtudio ex* Britannia *in* Italiam *venit*, Florentiæ Demetrio *&* Politiano *præceptoribus uſus, atque a* Laurentio Medicææ *Familiæ principe viro, præclari ingenii Admiratione, familiariter acceptus*, Romam *inde, optimarum Artium Cognitione auctus. — profectus, cum aliorum, tum, &* Hermolai Barbari, *docta Conſuetudine uſus eſt.* [Ibid. p. 93.]

[w] Gul. Lilius — *qui mira peregrinandi Cupiditate, ingenuus puer*, Hieroſolymam *uſq; pietatis ſtudio pervagatus, mox inde rediens*, Rhodi *aliquandiu literarum cauſa ſubſtitit, ibiq;* Latinæ *pariter &* Græcæ *linguæ Rudimenta didicit.* Romæ *denique inter feliciſſima ejus ſeculi ingenia* Sulpitium *atque* Pomponium *docentes audivit.* [Ibid. p. 89.]

An *Engliſh Antiquary* may be apt to obſerve, that at this Time of the great *Inſtauration* of *Learning*, our *Students* and *Travellers* were ſo intent upon the attaining the *Greek* and *Latin* Tongues, and ſo inquiſitive after the pureſt Writers in them, that they had no leiſure to ſearch after our own *Hiſtorians*, and the *National Antiquities* of *Britain*: And indeed they had no Appetite to them. They thought (as ſome ſince with leſs Reaſon think) that they were the Traſh of a barbarous Age, and would only ſerve to ſtuff a good Memory, and corrupt a good Style. And this made our young Gentlemen confine their Travels to *France* and *Italy*; when it had been more happy, if ſome of them had taken a View of *Germany*, and the more *Northern* Parts; where, as alſo in *Sweden* and *Denmark*, they had noble Monuments of *Antiquity*. *Eraſmus* in his time obſerved, that in *Colleges* and *Monaſteries* amongſt the *Germans*, *French*, and *Engliſh*, there lay dormant many ancient Books, which they were not willing to communicate, and which in a ſhort time would be eaten up by *Moths* and *Duſt*, or at leaſt be ſtolen and loſt[x].

After Mr. *Colet* was returned from his *Travels*, he reſted himſelf ſome few Months with his Father and Mother at *London*, and *Stepney*:

[x] *Latitant in Collegiis ac Monaſteriis* Germanorum, Gallorum, & Anglorum, *pervetuſti Codices*; *quos, exceptis paucis, adeo non communicant ultro, ut rogati vel celent, vel pernegent, vel iniquo pretio vendunt, uſum decuplo æſtimatorum Codicum: tandem pulchre ſervatos, vel Caries tineaq; corrumpunt, vel fures auferunt.* [Eraſmi *Ep. edit.* 1542. p. 355.]

ney: And he had poſſibly now a greater Temptation to appear at *Court*, that he might ſhew the *Accompliſhments* he had brought home with him, to the World. Beſides which, he was endued with ſome *Natural Propenſities*, that ſeemed fitter for a publick Life at large, than for the Confinement of a College, or a Gown. For he had naturally a Spirit exceeding high, and impatient of the leaſt Injury and Affront. He was alſo by the ſame Bent of Nature too much addicted to Love and Luxury, and Sleep, and mightily diſpoſed to an Air of Freedom and Jocoſeneſs; and had a Tincture of Avarice in him [y].

Had he followed theſe Inclinations, which were the Alloy of natural Corruption, and a degenerate Age, he had been fitter for any Courſe of Life than that of a *Student* and *Divine*. But he gave full Proof that true *Virtue* is neither an Inability to do Evil, nor any natural Averſion to it; but a *voluntary Reſtraint* of the innate *Tendencies* and *Impulſes* of *Fleſh* and *Blood* to *Vice* and *Immorality*. He conquered, and then commanded himſelf [z]; and brought his high Spirit to be ſubject to *Reaſon*; ſo that he could bear a Reproof even

[y] *Siquidem Animo præditus erat inſigniter excelſo, & omnino injuriæ impatientiſſimo, ad Venerem, ac Luxum, ac Somnum mire propenſus ad Jocos ac Facetias ſupra modum proclivis: Hæc ipſe mihi faſſus eſt; nec omnino tutus a morbo Philargyriæ.* [Eraſ. *Ep.* Jod. Jon.]

[z] *Explorata eſt hominis* [Coleti] *ingenua Pietas, cujus minimam portionem debebat Naturæ ſuæ. —Opes in pios Uſus diſſipavit. Adverſus Animi Celcitudinem Ratione pugnavit; adeo ut a Puero quoq; moneri ſe pateretur. Venerem, Somnum, ac Luxum, Abſtinentia Cœnæ perpetua, jugi ſobrietate, indefeſſis laboribus Studiorum, ſanctiſque colloquiis profligavit.* [Ib.]

even from his own *Servant*. His Diſpoſition to Love, Sleep, and Luxury, he reſtrained by a continual Abſtinence from Suppers, a ſtrict Sobriety, a cloſe Application to his Studies, and by ſerious and religious Converſation. So that by his *Philoſophy*, his *Divinity*, his *Watchings*, and *Faſtings*, and *Devotions*, he preſerved every Step of his whole Life from the Pollutions of the World; and (as far as *Eraſmus* could poſſibly gather, from their familiar Diſcourſes) he was perfectly *chaſte*, and died in *Virgin Purity* [a].

And yet whenever Opportunities offered themſelves, either of jeſting with facetious Perſons, or talking familiarly with the female Sex, or of appearing at Feaſts and great Entertainments, there *Nature* would break forth, and you might ſee ſome little Signs and Tokens of it. For which Reaſon he very much forbore Acquaintance with Laymen, and eſpecially all publick Entertainments: Where, if Neceſſity brought him, he pick'd out ſome learned Friend, and talk'd *Latin* with him, to avoid the prophane Diſcourſe of the Table: And in the mean time he would eat but of one Diſh, and take but one or two Draughts of Beer; refraining commonly from Wine: Which yet he reliſh'd with Delight, if very good;

[a] *Adverſus hæc ita pugnavit Philoſophia ſacriſq; Studiis, Vigiliis, Jejuniis, ac Precibus, ut totum Vitæ curſum ab hujus ſeculi Inquinamentis purum peregerit: Nam quantum mihi licuit exillius Conſuetudine, Colloquiiſq; familiaribus colligere, Virginitatis florem ad mortem uſq; ſervavit.* [Ibid.]

good; but drank it in the moſt ſparing manner. Being always jealous of himſelf; he would therefore be conſtantly upon his Guard, and cautious, to the laſt Degree, of offending any Body: And he ſo behaved himſelf in all the minute Circumſtances of humane Life, as if he well knew the Eyes of all People were fixed upon him. There never was a more flowing *Wit*; which for that Reaſon delighted in the like Society: But even then he choſe rather to divert to ſuch Diſcourſe as ſavoured moſt of *Religion* and *eternal Life*. And if ever he indulged himſelf in any light and pleaſant Stories, he would ſtill give ſome Turn of *Philoſophy*, and ſerious Application to them. He was a great Lover of *little Children*; admiring the pretty Innocence and Simplicity in them: And he would often obſerve how our Saviour had ſet them for our Example; being wont to compare them to the Angels above [b].

With

[b] *Et tamen ſi quando ſeſe obtuliſſit Occaſio, vel jocandi apud facetos, vel colloquendi cum fœminis, vel accumbendi in opiparis Conviviis, vidiſſes aliqua Naturæ veſtigia. Et ob id fere a laicorum Conſuetudine abſtinuit, ſed præcipue a Conviviis; ad quæ ſi quando cogebatur, me, aut mei ſimilem, adhibebat, quo* Latinis *fabulis declinaret prophana colloquia. Atque interim ſumpto ex uno tantum genere cibi puſillo, uno aut altero Cereviſiæ hauſtu contentus erat; a Vino temperans: Quo tamen delectabatur eleganti; ſed temperatiſſime utens. Ita ſe ſibi ſemper habens ſuſpectum, cavebat ab omnibus, quibus eſſe poſſit Offendiculo cuiquam. Nec enim ignorabat omnium Oculos inſe conjectos. Nunquam vidi Ingenium felicius; atq; ob id ſimilibus ingenio unice delectabatur: Sed ad hæc ſe malebat demittere quæ prepararent ad Immortalitatem Vitæ futuræ. Nulla in re non philoſophabatur, ſi quando ſe laxaret fabulis amœnioribus. In pueris ac puellis delectabat Naturæ Puritas, ac Simplicitas; ad cujus imitationem ſuos vocat Chriſtus, Angelis eos ſolitus comparare.* [Eraſ. *Epiſt.* Jod. Jon.]

With this excellent Spirit young Mr. *Colet*, as a Man of Underſtanding, would not truſt himſelf among the *Allurements* of the *City*, and of the *Court*; but after he had ſtaid a ſufficient Time to ſhew his Duty and Reſpect to his Friends, he retired to *Oxford*, for the happy Opportunities of a *ſtudious* and *pious* Life; yet not to be buried, but to let his *Light ſhine:* And therefore, without Reward, he read publick *Lectures* in the *Univerſity*, by way of *Expoſition* on the *Epiſtles* of S. *Paul* [c]: Where (though he he had neither taken nor deſired any *Degree* in *Divinity*) there was not a *Doctor* in *Divinity* or *Law*, nor *Abbot*, or any other *Dignitary* in the *Church*, but came gladly to hear him, and brought their Books along with them. Whether this Commendation is owing to the *Fame* and *Authority* of Mr. *Colet*, or to the *Ingenuity* of the *Hearers*, who, in more honourable Degrees and Years, were not aſhamed to learn from a younger and inferior Perſon, I will not ſay [d]. But though the *Novelty* of theſe *Exerciſes* might at firſt gather an *Audience*, yet nothing could keep it up but the *Abilities* of the *Performer*.

About

[c] *Jam reverſus ex* Italia, *relictis Parentum ædibus*, Oxoniæ *maluit agere. Illic publice & gratis* Paulinas Epiſtolas *omnes enarravit. Hic hominem noſſe cœpi; nam eodem tum me Deus, neſcio quis, adegerat.* [Ibid.]

[d] *In* Theologica *profeſſione nullum omnino gradum aſſequutus erat, nec ambierat; tamen nullus erat illic Doctor, vel* Theologiæ, *vel* Juris, *nullus* Abbas, *aut aliqui Dignitate præditus, quin illum audierit, etiam allatis Codicibus; ſive hoc laudis debetur* Coleti *Auctoritati, ſive illorum Studio; quos non puduerit ſenes a Juvene, Doctores a non Doctore diſcere.* [Ibid.]

About this time it was almoſt come to a Cuſtom for Men of diſtinguiſhed Parts and Learning in that *Univerſity* to ſet up voluntary *Lectures*, by way of *Expoſition* or *Comment* on ſome celebrated Writer; to which the *Students* would repair more or leſs, according to the Opinion they had of the *Men*, and their *Performances*. Amongſt others, we are certain Mr. *Tho. Moore* did read upon S. *Auſtin*'s Books *de Civitate Dei*, while a very young Man, to a great *Auditory*; the *Seniors* and grave *Divines* not being aſhamed to learn *Divinity* from ſo young a *Layman* [e]. And it ought to be here remarked, extremely much to the Honour of Mr. *Moore*, that while he was hard at his *Studies* in *Oxford*, he could not be diſcouraged, nor called away by his *Father*; who, deſigning him for the *Common Law*, had a wrong Notion, that the Learning he was gathering would be of no Service in that Profeſſion; and therefore ſtraitned and half ſtarved him in the *Univerſity*, to bring him away the ſooner to the *Inns of Court* [f].

This *Exerciſe* was alſo ſet a-foot at *Cambridge*. We are told by a learned Author, that

[e] Thomas Morus — Auguſtini *libros* De Civitate Dei *publice profeſſus eſt, adhuc pene Adoleſcens, Auditorio frequenti, nec puduit, nec penituit Sacerdotes ac ſenes a juvene prophano ſacra diſcere.* [Eraſ. *Ep.*]

[f] Tho. Morus —— *bonas literas a primis ſtatim Annis hauſerat, Juvenis ad* Græcas *literas, ac Philoſophiæ ſtudium ſeſe applicuit, adeo non opitulante patre, viro alioqui prudente proboque, ut ea conantem omni ſubſidio deſtitueret, ac pene pro abdicato haberet, quod a patriis ſtudiis deſciſcere videretur.* [Eraſmi *Epiſt.*]

that Dr *Warner*, afterwards Rector of *Winterton* in *Norfolk*, and who aſſiſted *Bilney* at the *Stake*, read there publickly[g]. *George Stafford*, read alſo a *Lecture* in the ſame Place, upon S. *Paul's Epiſtles to the Romans*[h]: being probably induced thereto by the Example more eſpecially of Dr *Colet* at *Oxford*, and afterwards in his own *Cathedral*.

But to return to Mr *Colet* at *Oxford*: His great Happineſs there was, that he became, in a little time, acquainted with the *learned* and *immortal Eraſmus*, one of the *Reſtorers* of *good Letters* and *good Senſe* to *Europe*. *Eraſmus* had lived at *Paris*, and there had been *Tutor* to ſeveral of our young *Nobility* and *Gentry*; particularly to the honourable *Tho. Grey*[i], of the *Dorſet* Family, and the Lord *Montjoy*, by whoſe means probably he was induc'd to ſee *England* the firſt Time: Who, while he was thinking of a Journey to *Rome*, ſtepped over from *Calais* to *Dover*, about the latter End of the Year 1497. but ſeems to have made little or no ſtay in *London*; haſtening down to *Oxford*, as the better Mart of Learning; being thither recommended by the Prior and

[g] Coletus Paulinas *Epiſtolas* Oxonii *publice interpretatus eſt*; *ſimileq; ſcripturas declarandi inſtitutum* Cantabrigiæ *tum ſequutus eſt Doctor* Warner, *poſtea Rector* Wintertoniæ *in* Norfolcia; *qui etiam* Tho. Bylney *flammis* Norwici *combuſto ſupremum Conſilium adhibuit*. [Antiq. Brit. *ſub* Gul. Warham.]

[h] *See* Latimer's *Serm.* p. 174.

[i] He ſeems to be Son of *Tho. Grey*, Marqueſs of *Dorſet*, who had ſent his Son to the Grammar School of *Magdalen College* in *Oxford*, to be under the Care and Inſtruction of M. *Tho. Wolſey*, then Maſter of that School. Another of the Brothers was *Geo. Grey*, admitted *B. LL*, *Oxford*, 1511. [*Wood's* Athen. *Oxon. Vol.* 1.]

and Canons of S. *Genoveſe* at *Paris*, to Father *Richard Charnock*, Prior of the Regulars of the Order of S. *Auſtin*, in the College of S. *Mary the Virgin*, where he was received, and accommodated with *Diet* and *Lodging*, in the moſt courteous and hoſpitable manner. Father *Charnock*, after a ſhort Trial of the Parts and good Qualities of his new Gueſt, gave a Character of him to Maſter *Colet*, that he was, in his Opinion, a *very excellent* Perſon, and of *ſingular Worth* and *Goodneſs*: Which did ſo pleaſe him, (having alſo before heard of his *Fame* abroad) that he had not the Patience to wait for an Opportunity of ſeeing this learned Stranger; but would make his firſt Addreſs with his Pen, and wrote immediately to him from his own Chamber an elegant and agreeable Epiſtle, in ſuch a Turn of obliging Thoughts and Words, as ſhewed the Writer to be a *Scholar*, a *Traveller*, and a *Gentleman*[k]. He tells him that his Friend *Brome* had heartily recommended him by Letter, but that he ſtood before highly commended to him, as well by the Fame of his *Reputation abroad*, as by the Teſtimony of his *Writings*: That while he was at *Paris*, he well remembers the

[k] Joan. Coletus Eraſmo *ſuo*, S. D. Brumus *meus*, Eraſme, *in Epiſtola ſua, te mihi valde commendat. Commendavit te mihi tum fama tui Nominis, tum quorundam, Scriptorum tuorum Teſtimonium.* Parrhiſiis *quando eram*, Eraſmus *in ore Doctorum non erat incelebris. Epiſtola quædam tua ad* Gaguinum *ſcripta, in qua illius Operam & Artem in* Gallica *Hiſtoria admiraris, a me lecta erat, mihi quaſi Specimen quoddam & Deguſtatio perfecti Hominis, & magnæ Literaturæ, & multarum rerum ſcientiæ. Commendat autem te mihi maxime, quod venerandus Pater, apud quem es, iſthic* Prior

the Name of *Eraſmus* was in the Mouths of the *Learned*; and that he had there particularly read over an *Epiſtle* of his to *Gaguinus*, wherein he had celebrated his *Induſtry* and *Skill* in drawing up the *Hiſtory* of *France*, which ſeemed to him to be the Specimen of a perfect Writer, both for *Learning* and the *Knowledge of the World*: But ſtill the beſt *Recommendation* of him was, that the venerable Prior, with whom he now ſojourn'd, had yeſterday told him, *That his new Gueſt, in his Opinion, was a very excellent Perſon, and endow'd with ſingular Virtues.* "For this Rea- "ſon, (*ſays he*) my *Eraſmus*, as far as Learning "and Inſight into things, and a ſincere Goodneſs "can make Impreſſion upon one, who rather "wiſhes for theſe Talents, than he dares "pretend to them; ſo far, in Right of thoſe "Accompliſhments, you are and muſt be al- "ways moſt acceptable to me. As ſoon as I "can ſee you, I ſhall, in my own Perſon, do for "my ſelf what others have done for you in

"your

Prior Domus & Eccleſiæ Jeſu Chriſti, *heri mihi affirmavit; te, ſuo judicio, virum optimum eſſe, & Bonitate præditum ſingulari. Quamobrem quantum poſſunt Literæ, & rerum Cognitio, & ſincera Bonitas, apud hominem qui magis hæc vult, & optat, quam profitetur; tantum tu mihi,* Eraſme, *ex jure iſtarum in te Virtutum, & debes eſſe ſemper commendatiſſimus. Quem cum videro, agam præſens, pro mea perſona, quod alii egerunt pro te abſente: Commendaboq; me tibi, tuæque ſapientiæ; quod indigne alii mihi commendaverunt: Nam minor majori commendari debet indoctior eruditiori. Verum ſi quid eſt in mea parvitate, in quo tibi vel gratus, vel utilis eſſe potero, id erit in te tam promptum, & liberale quam vult iſta tua & exigit præſtantia; quem jam veniſſe in* Angliam *gaudeo: Cui velim tam jucunda eſſet* Anglia *noſtra, quam te utilem ei tua Doctrina arbitror eſſe poſſe. Ego vero ſum in te, & ero is qui debeo eſſe, in eum quem opinor tum optimum, tum doctiſſimum. Vale. Ex Cubiculo* Oxonii. [*Epiſt.* Eraſ. *Ed.* Baſ. 1497. p. 155.]

" your Abſence, commend my ſelf to you " with a better Grace, than others have com- " mended you to me: For in Truth the *leſs* " ought to be commended to the *greater*, and " the *ignorant* to the *more learned*. But if " there be any thing in a Perſon ſo inconſide- " rable, wherein I can be any way agreeable " or uſeful to you, I am entirely bound to be " at your Service. I congratulate your Arri- " val in this Iſland, and wiſh our Country " could be as pleaſant to you, as I know " you, by your great Learning, muſt needs be " uſeful to our Country. I am, Sir, and ſhall " always be moſt devoted to one, whom I " think to be the *moſt learned* and the *beſt* of " Men. Farewel. From my Chamber in *Ox-* " *ford*.

To this *Eraſmus* immediately returned a very appoſite Anſwer[1]: That could he find any thing commendable in himſelf, he ſhould be proud of being commended by ſuch a worthy

[1] *Si quid omnino in meipſo agnoſcerem*, Colete *humaniſſime, vel mediocri Laude dignum, lætarer profecto, cum* Hectore *illo* Nævi- ano, *laudari abs te, viro omnium facile laudatiſſimo. Cujus ego judicio tantum tribuo, ut longe mihi ſit jucundior tacita tua unius Exiſtimatio, quam ſi vel univerſum Forum* Romanum *& acclamet, & applaudat. Verum tuæ Laudes, mi* Colete *tantum abeſt ut mihi* Criſtas *crexerint, ut homo natura putidulus vehementiusetiam mihi diſplicuerim. Videor enim ad moneri qualem me eſſe conveniat, quum ea de me prædicantur quæ in aliis veneror, in me deſidero. Novi, novi ipſe, optime, qua me parte Calceus ſtringat. —En meipſum tibi deſcribam; tanto quidem melius, quanto ſum ipſe mihi, aliis quam notior. Habebis hominem tenui, imo nulla fortuna; ab Ambitione alienum, ad amandum propenſiſſimum; Literarum tenuiter ſane peritum, ſed tamen Admiratorem flagrantiſſimum; qui Probitatem alienam Religioſe veneratur, ſuam habeat nullam; qui Doctrina facile omnibus cedat, fide nemini; ſimplicem, apertum, liberum; ſimulandi & diſſimulandi*

juxta

thy Perſon, to whoſe Judgment he allowed ſo great a Weight, that his ſilent Eſteem alone had been preferable to all the Applauſes of a Theatre at *Rome*. But however, the Commendations given him by ſuch a Perſon were ſo far from exalting him in his own Conceit, that he was rather mortified by them: For they only put him in mind what he ought to be. That for his Part, he beſt knew his own Failings; and therefore would preſume to give a Character of himſelf. "You have in "me (*ſays he*) a Man of little or no *For-*"*tune*, a Stranger to *Ambition*, a mighty "Well-wiſher to *Love* and *Friendſhip*; a ſort "of *Novice* in Learning, but yet a great *Ad-*"*mirer* thereof. One who has a profound "*Veneration* for any *Excellence* in *others*, as "conſcious of the *Want* of it in *himſelf*; who "can eaſily yield to any one in *Learning*, to "none in *Integrity*: A Man ſincere, open, free, "a Hater of Falſhood and Diſſimulation; of a "Mind lowly and upright, from whom no-"thing is to be expected beſides an honeſt "Heart. If, my dear *Colet*, you can love ſuch "a Man, and think him worthy of your "*Friendſhip*, you may account me *your own* "as effectually as any thing you can call "your own. Your Country of *England* "is moſt pleaſant to me upon many Ac-"counts, but eſpecially on this; that it a-

juxta ignarum; Animo puſillo, ſed integro; Sermonis parci, eum deniq; a quo præter Animum nihil expectes. Hujuſmodi hominem ſi tu, Colete, *potes amare, ſi tua familiaritate dignum judicas, ita* Eraſmum

" bounds with thoſe *Bleſſings*, without which " nothing would reliſh with me, *Men* of ad- " mirable *Learning*, among whom no Mortal " will grudge that I reckon you the *chief*, &c.

After which he commends the *Style* of his *Letters*, as *eaſie, ſmooth, unaffected, flowing from a rich Vein, as Waters from a clear Fountain-Head; even, and in every Part like it ſelf, open, plain, modeſt, having nothing in it rugged, or ratling, or turbid; ſo that he could ſee the Image of his Soul in his Letters*[m]. And then he thus concludes: " You *ſpeak* what- " ever you *mean*, and *mean* all you *ſpeak:* " Words ariſe from your *Heart*, rather than " your *Lips*; *they* follow your *Conception*, not " your Conception *them.* In ſhort, you have " that happy Facility, that you can deliver " without Pains, what another could hardly " expreſs with the greateſt Labour. But to " *your ſelf* I refrain from your *Praiſes*, that I " may not offend againſt *Decency*; knowing " how unwilling they are to be praiſed, who " de-

mum *in tuo ære numerato, ut nihil æque tuum exiſtimes.* Anglia *vero tua mihi quam multis nominibus, tum hoc præcipue nomine jucundiſſima eſt, quod iis rebus abundat, præter quas nihil mihi ſolet eſſe jucundum; H minibus bonarum Literarum ſcientiſſimis, inter quos (nemine reclamante) facile te princiſtem numeros, qui quidem ea ſis Doctrina, ut nulla morum Probitate commendatus, tamen omnibus admirandus eſſe debeas; ea Vitæ ſanctimonia, ut citra Doctrinæ commendationem, nemini tamen non charus, colendus, venerandus haberi poſſis,* &c.

[m] — *Quid ego nunc dicam, Vir optime, quantum me affecerit, delectaritq; ſtylus ille tuus placidus, ſedatus, inaffectatus; fontis limpidiſſimi in morem, e ditiſſimo pectore ſcatens; æqualis ſui undiq; ſimilis, apertus, ſimplex, Modeſtiæ plenus; nihil unquam habens ſcabri, contorti, conturbati; ut mihi plane viſus ſim Animi tui ſimulacrum quoddam tuis in Literis agnoviſſe!*

" deſerve the greateſt Praiſes. Farewel.
" *Oxford*, 1498 [n].

This Foundation of *Friendſhip* laid in *Writing*, ended in the ſtricteſt Intimacy imaginable; which continued to the End of their Lives. Nor can we conceive, that the high *Character* given to *Colet* in the preceeding *Letter* could proceed from any thing but the greateſt *Eſteem* of him, either from what he had heard of him *abroad*, or from Father *Charnock*'s Character of him *there*. *Eraſmus* was under no Temptation to *flatter* him; nor do we find that he was inclin'd to this piece of Servility to any Perſon whatever. He was quite the reverſe of ſuch a Character; too open and free in his ſpeaking, which often caus'd him more Trouble and Uneaſineſs than otherwiſe probably he would have met with.

Theſe two Friends being now happy in each other's Acquaintance, were not wanting to improve it to the mutual Benefit of one another, particularly at a publick *Dinner* in the *Univerſity*, after a *Latin* Sermon; where the *Table-talk* was *Scholaſtical* and *Theological*, Maſter *Colet* ſitting as *Moderator*. Among other Diſcourſe *Colet* ſaid, *That* Cain's *greateſt Offence, and the moſt odious in God's Sight, was his diſtruſting the Bounty of our great Creator*,

— [n] *Loqueris quæ vis; vis quæ loqueris. Verba in pectore nata, non faucibus, Sententiam ſponte ſequuntur; non illa voces ſequitur. Denique felici quadam facilitate, ea fine cura effundis, quæ vix alius ſummo Studio poſſit exprimere. Sed temperabo a laudibus tuis apud te quantumvis, ne recentem tuam in me Benevolentiam offendam: Scio quam nolint laudem ii, qui ſoli laudem merentur omnium. Benevale.* Oxoniæ, 1498. [Eraſ. Ep. p. 255.]

tor, and placing too much Confidence in his own Art and Induſtry; and ſo tilling the Ground, while his Brother Abel, *content with the natural Productions of the Earth, was only* feeding Sheep°. Upon *this* Argument the whole Company engaged; the *Divine* arguing by ſtrict *Syllogiſms*, while *Eraſmus* oppoſed in a more looſe and *Rhetorical* Manner: But *in Truth* (ſaith *Eraſmus*) *this one* Divine (Maſter *Colet*) *was more than a Match for us all. He ſeemed to be filled with a* divine Spirit, *and to be ſomewhat* above *a* Man: *He ſpoke not only with his* Voice, *but with his* Eyes, *his* Countenance, *and his whole* Demeanour. When the *Diſputation* grew too long, and was too grave and ſevere for ſuch a chearful Entertainment, *Eraſmus* broke it off, by telling an old Story of *Cain*, from a pretended ancient Author, though purely of his own *Invention* upon the Spot; and ſo they parted *Friends*. *Eraſmus*, the ſame Year, gives this Account of the Reſult of that Meeting, to one who was invited to it, *Johannes Sixtinus*, a learned *Phryſian*, who then ſtudied in the *Univerſity* of *Oxford*, and was

° *Quam vellem nuper, ut expectaram, ita noſtro illi Convivio interfuiſſes; vero inquam Convivio, non Sympoſio. Mihi quidem omnino nullum unquam fuit ſuavius, lautius, mellitius: Deerat nihil belli, ut inquit ille, homunculi; tempus lectum, locus lectus, apparatus non neglectus: Iis Lautitiis, ut vel* Epicurum *ipſum; iis Sermonibus conditum erat, ut vel* Pythagoram *delectare potuerit Homunculi non belli ſolum, verum etiam belliſſimi: Et ejuſmodi qui Academiam poſſent facere, non modo Convivium. Quinam inquies? Accipe, quo magis te doleas abfuiſſe. Primum* Richardus Prior, *ille Charitum Antiſtes; tum* Theologus *is qui eodem die* Latinam *habuerat*

was afterwards incorporated D. of *Laws*, in the Year 1510.

Mr. *Colet*, as he was ambitious of contracting Acquaintance with any Perſon of Note for *Virtue* or *Learning*, ſo he obliged *Eraſmus* in bringing him to the Acquaintance of his *Fellow-Citizen*, Mr. *Moore*; of whom he was uſed to ſay, That he was *the only Wit in the Iſland* [p]. And as to Mr. *Moore*'s Opinion of *Colet*, it was ſo great and laſting, that after he was preferred to the *Deanery* of S. *Paul*'s, and himſelf at *Lincolns-Inn*, he conſtantly

rat Concionem, vir tum modeſtus, tum eruditus; deinde Philippus *ille tuus, Homo lepidiſſimæ feſtivitatis. Præſidebat* Coletus, *veteris illius Theologiæ Vindex atq; Aſſertor. Accumbebat dextræ* Prior, *homo (ita me Deus amet) non minus mirabili mixtura, ex omnium Literarum generibus omnibus, quam ex ſumma Humanitate, ſummaque item Integritate conflatus: Ad lævam recentior ille Theologus; cui nos quidem lævum latus clauſimus, ne Poeta Convivis deeſſet; ex adverſo* Philippus, *ne non adeſſet Juriſperitus: Accumbit deinceps mixtum, & ſine nomine vulgus. His Ordinibus ita digeſtis, ſtatim Bellum oritur inter pocula; non tamen ex poculis, neq; poculentum. Cum variis de rebus parum conveniebat, tum de hæc pugna erat acerrima: Dicebat* Coletus, Cayn *ea primum culpa Deum offendiſſe, quod tanquam Conditoris Benignitati diffiſus, ſuæque nimium confiſus Induſtriæ, terram primus proſciderit; quum* Abel, *ſponte naſcentibus contentus, Oves paverit. Contra nos pro ſe quiſq; niti. Theologus ille ſyllogiſmis; ego Rhetoriis. Ne* Herculesquidem *contra duos; aiunt* Græci. *At ille unus vincebat omnes. Viſus eſt ſacro quodam furore debacchari, ac neſcio quid Homine ſublimius auguſtiuſq; præ ſe ferre. Aliud ſonabat Vox; alius tuebantur Oculi, alius Vultus, alius Aſpectus, majorq; videri afflatus eſt Numine. Quando tandem quum & longius proceſſiſſet Diſputatio, & eſſet quam ut Convivio conveniret gravior atque ſeverior, tum ego meis, hoc eſt Poetæ, partibus functurus, ut & eam Contentionem diſcutcrem, & feſtiviore Fabella prandium exhilararem; Res, inquam, perantiqua eſt, & ex veteriſſimis Auctoribus repetenda, &c.* [Eraſ. *Ep.* Joanni Sixtino. *Ed.* Baſ. 1521. p. 252.]

[p] Johannes Coletus, *vir acris exactiq; Judicii, in familiaribus colloquiis ſubinde dicere ſolet*; Britanniæ *non niſi unicum eſſe ingenium, cum hæc Inſula tot egregiis Ingeniis floreat.* [Eraſ. *Ep.* Uld. Hutteno *de Vita* Mori.]

ſtantly attended on his excellent *Lectures*; of which more fully in another Place.

Eraſmus (who made up one of the happy *Triumvirate*) was ſo well pleaſed with the Air and Converſation of *Oxford*, that, like many other Students, he ſtaid till he had ſpent all his Money, and was indebted for his Commons. Upon this Exigence, he writ to the Lord *Mountjoy*, to ſend him that little Money he had in his Hands, that he might be juſt to Father *Charnock*, who had treated him with all poſſible Civility and Bounty [q].

In this Letter, dated from *Oxford* in 1498. he remembers the Humanity of *Colet*, as well as of the Prior *Charnock*, and ſays; That nothing can be more ſweet, lovely, and charming, than the Temper and Converſation of theſe two Men; he could live even in *Scythia*, or any the remoteſt Part of the World, with two ſuch agreeable Friends and Companions [r].

Towards the End of the ſame Year, *Eraſmus* extremely well pleaſed with his Enjoyments at *Oxford*, being ſupplied with Money, returned to *London*, to wait upon his Pupil, the Lord *Mountjoy*; and to gain and cultivate a

[q] — *Pecunias meas, annulo tuo diligenter obſignatas, mitte.* Priori *jam ſum multis nominibus obceratus. Miniſtrat ille quidem tam benigne, tum prompte. Verum quando ille humaniſſimi hominis officio functus eſt, par eſt nos invicem gratorum hominum munere fungi; & quam ille libenter dedit, tam nos libenter reddere: Ut rara ſupellectile, ita bonis amicis parcius utendum eſſe cenſeo.* [Eraſ. *Ep.* Gul. Montjoio.]

[r] — *Dici non poteſt, quam mihi dulceſcat* Anglia *tua; idq; partim Conſuetudine, quæ omnia dura lenire ſolet; partim* Coleti, Charnociq; *Prioris Humanitate, quorum Moribus nihil fingi poteſt ſuavius, mellitius, amabilius: Cum his duobus amicis, ego vel in extrema* Scythia *vivere non recuſem.*

a better Acquaintance with the Men of *Studies* and *Travels*, who at that Seaſon of the Year reſorted to the *Court* and *City*.

The next *Summer* (if his *Epiſtles* were right dated) he ſeems to have made a ſecond Viſit to the Univerſity of *Oxford*, in Attendance upon his Scholar the Lord *Mountjoy*; who left his young Lady for a while, to go down and ſtudy at *Oxford*, under the Direction of his old Maſter. From thence *Eraſmus* often wrote to his Friend Mr. *Tho. Moore* of *Lincolns-Inn*; and wiſh'd he would put the Men of Letters, who were then in *London*, in mind of writing to him, that he might enlarge and fill up the Number of learned Friends, and maintain an uſeful Correſpondence with them. And it ſeems to have been at this Time that *Eraſmus* and his admired Friend Maſter *Colet* held firſt their learned *Conferences* upon our bleſſed *Saviour's Reluctances* and *Fears* before his *laſt Paſſion*; the Subſtance of which *Eraſmus* put afterwards into Writing [f].

Mr. *Colet* did by no means approve of the *common Opinion* of *Divines*; That our Saviour, upon a Proſpect of his *Agonies*, did in his *humane Nature* ſhrink from them; and as true *Man*, was afraid of the *Croſs*, and would have declined his *Sufferings* on it: And that from the natural Deſire of eſcaping the Trial and cruel Torments, he let fall *that Expreſſion*, as

[f] Des. Eraſmi Rot. *Diſputatiuncula de Tædio, Pavore, Triſtitia Jeſu, inſtante ſupplicio Crucis, deq; Verbis quibus viſus eſt Mortem deprecari*, Pater, ſi fieri poteſt, tranſeat a me Calix iſte.

as it were, of *humane Weakneſs*; *Father, if it be poſſible, let this Cup paſs from me.* He thought this Avoidance of the Shame and Puniſhment was unworthy of our Saviour's ardent Deſire of *Mankind's Redemption.* He would rather have the Signs of *Reluctancy* to be only a way of recommending his Reſolution to bear all for the Sake of Souls, and giving the better Trial of his *Obedience* and *Fortitude*; that within the View of his *Croſs*, and bitter *Agonies* upon it, it might the better become him to ſay, *Nevertheleſs, not my Will, but thine, O Lord, be done:* And for *this* Senſe of the Scripture, he cited S. *Jerome*, &c.

The *other Opinion*, that of the *Schoolmen*, was maintained by *Eraſmus*, who thought it did not derogate from our Saviour's *Patience* or *Love of Souls*, to ſuppoſe, that as he was become *Man*, he would be ſubject to *humane Infirmities*, and exert that Nature by flying from Pain, and earneſtly deprecating a Deliverance from it, *&c.*

As *Eraſmus* has himſelf ſtated the *Arguments* on both ſides, it is plain that *Colet* had the Advantage of the beſt meaning, and of

[a] *Heri, quum in Pomeridiana Conflictatiuncula noſtra*, Colete, *multa quidem abs te tam acute, tam graviter dicerentur, nec tuam mihi Sententiam ſatis probares; a qua tamen diſſentire magis poteram, quam refellere; mihiq; viderer non tam Cauſa eſſe inferior, quam facundia, Contentionem tu quidem in præſentia, pro tua Modeſtia, remittebas: Verum digredientem, ut rem mecum attentius, amuſſatiuſq; perpenderem, orabas; negans te dubitare quin ſi ita facerem, illico pedibus in tuam iturus eſſem Sententiam. Ac meo quidem judicio faciebas prudenter. Sciebas enim (ut graviter dixit Mimus ille nobilis) nimium altercando nonnunquam amitti Veritatem; præſertim ſi*

of the greateſt Courage, in departing from the common Sentiments of the *Schools* and the *Church*, in that credulous Age: And it is further evident, that in this Controveſie, thoſe two Friends were an Example of fair Diſputants; their Contention being for what each of them thought the Truth, without the leaſt upbraiding or expoſing one another. And *Eraſmus* concludes his Epiſtle concerning this Diſpute in the moſt friendly and reſpectful Manner. [u] He calls himſelf a *raſh Fellow* for preſuming, and a *raw Soldier*, for entering the Liſts with ſuch an *experienced General* as *Colet*: He ought to have remembred, that a *Rhetorician* (as *Colet* loved to call him) was no Match for a *Divine*, eſpecially one who had brought out of *Italy* the moſt elegant and ancient Learning, the Treaſure of both Languages *Greek* and *Latin*, &c. And therefore he might well be afraid of receiving any Anſwer from Mr. *Colet* upon this Subject, leſt he ſhould not be able to bear the Weight and Force of it. Mr. *Colet* had likewiſe propoſed

ſi Diſputatio peragatur his Teſtibus, apud quos Doctrinæ noſtræ Opinionem periclitari credamus. Aderat autem Richardus Charnocus *Præſul, vetuſtiſſimus Amicus tibi, mihi recens Hoſpes; ſed utriuſque noſtrum pene ex æquo tum amans, tum admirans. Itaq; monitis tuis, mi* Colete, *libenter ſum obſecutus; Remq; totam mecum Animo repetens, paulo ſum fixius preſſiuſq; contemplatus, depoſito omni ſtudio, Rationes utrinq; componens, atq; expendens; imo permutatione facta, ut tuas perinde ac meas, & meas non minus acriter quam ſi tuæ fuiſſent, excuterem. Experiar igitur ſi poſſim pugnam illam univerſam literis repræſentare.*

[u] *— Sed O me temerarium, qui vix dum Tyrunculus tanto cum Imperatore audeam congredi, præſertim Homo, ut tu vocas, Rhetoricus, in re tam Theologica, hoc eſt, in harena non mea. Verum nihil non audendum mihi putavi apud te, qui quidem*

ſed to *Eraſmus* ſome *Doubts* and *Queries* about ſeveral darker Paſſages in the *Epiſtles* of S. *Paul*, which *Colet* underſtood in a Senſe different from the common Acceptation of the *Church*. *Theſe Matters* (ſaith *Eraſmus*) *ſince it is dangerous to diſpute openly of them, I had rather reſerve them to our private Converſation; as fitter for Word of Mouth than Writing. Farewel*, Colet, *thou beſt of Men, the Ornament of this Univerſity, and my ſingular Delight and Pleaſure. At* Oxford [w].

To this Letter, Maſter *Colet* made a very agreeable Anſwer, telling him; That his Epiſtle, as it was of a good Length, ſo it was the more affecting and pleaſant to him: He ſaw in it a very tenacious *Memory*, and a very faithful Recapitulation of what had paſt between them: He found in it likewiſe a *Style* worthy a *Philoſopher*, apt, juſt, ſignificant; ſetting things in a true Light, and even ſweetning them as much as the ſevere Subject would allow: So that the more he read it over, the more he was inſtructed and delighted by it. 'But (*ſays he*) though it be full of forcible

'*Ar-*

dem elegantiorem vetuſtioremq; omnem Eruditionem ita ſcite calleas, tantas utriuſq; Linguæ opes ex Italia *deportaris, ut iſthoc uno nomine* Coletum *vix dum ſatis agnoſcant Theologi.* ——— *Sed jam tuam illam ferratam Aciem,* Neſtoreaq; *inſtructam arte, expecto; & claſſicum illud ingens, expecto tela illa* Coletica, *vel* Herculanis *certiora; interim & ipſe vires ingenii explicabo, contraham copias, librorum auxilia comparabo, ne primam tuam impreſſionem ſuſtinere non queam.*

[w] —*De reliquis, quæ proponebas ex Epiſtolis* Paulinis, *quoniam ſunt periculoſa diſputatu, malo coram, in noſtris illis* ἀπαλοῖς περιπάτοις, *Voce quam Literis agitare. Vale, Decus hujus Scholæ, & mea Voluptas,* Colete *optime.* Oxoniæ.

'*Arguments* and of *Authorities* that are powerful in their *Weight*, as well as in their '*Number*; yet they can never wreſt from me, 'or any way diminiſh that *Opinion* which I 'have deeply imbibed from S. *Jerome*. Not 'that I would be obſtinate and hardened in 'any inveterate Error; but becauſe I verily 'think, that I follow and defend that Opini'on which is true, or moſt like the Truth. 'In the mean time hear with Patience: And 'when, like two Flints, we are ſtriking one 'another, if any Spark of Light flies out, 'let us eagerly catch at it: We ſeek not 'for our own Opinion, but for the *Truth*; 'which in this mutual *Conflict* may perhaps 'be extorted, as *Fire* out of *Steel*'.

The *Anſwer* to the *Arguments* of *Eraſmus* follows in ſuch a manner as might be expected from a Gentleman of Senſe and good Nature. Firſt he confutes a Notion of *Eraſmus*,

* *Tua Epiſtola, eruditiſſime* Eraſme, *ut eſt bene longa, ita eſt eadem vel multo magis certe & diſertiſſima, & jucundiſſima. In ea vidi Memoriam tenacem, & noſtræ Altercationis fidelem Recenſionem: In ea Acumen iſtud tuum, quovis tam facile penetrans, quam feliciter: In eadem etiam Stilum Philoſopho dignum, aptum, verum, ſignificantem, educentem in Lucem res ipſas; & eaſdem, quatenus Materiæ Acrimoniæ patitur dulcorantem. Itaq; & docuit me tua Epiſtola lectitantem valde & delectavit. Tamen quanquam & Argumentis impetuoſa eſt, & poſtea Exemplis potentibus, certe tam pondere, quam numero violenta; tamen meam mihi Opinionem, quam ex* Hieronymo *alte imbibi, nihil adhuc nec extorquet, nec diminuit. Non quod ſumus protervi nos, & improba pertinacia indurati: Sed quod (haud ſcio an recte) tamen quod vel verum, vel quod veri ſimilius eſt, nos ſequi & tueri arbitramur. Tu interea patienter audi; Ac nos ambo, collidentibus inter ſe ſilicibus, ſi quis ignis excutiatur, eum avide apprehendamus; Veritatem enim quærimus, non Opinionis Offenſionem; quæ forſan, Argumento Argumentum renitente, ut ignis ex ferro, a ferro percuſſo, elucebit.*

mus, held by many others, *That the holy* Scriptures *were ſo* full *and* abounding, *that they might contain* ſeveral Senſes *in the* ſame Words *and* Expreſſions. ‘ Not (*ſays he*) that I de-
‘ ny the *Fulneſs* of the *Scriptures*: No, I ad-
‘ mire the exuberant Fruitfulneſs and Pleni-
‘ tude of them. But I think it becomes a
‘ fruitful Womb to have its Birth of one kind,
‘ full and perfect; not of various kinds, looſe
‘ and undetermined in the Nature of them [y].

After this, he was going on to anſwer his Arguments in order. ‘ But (*ſays he*) other
‘ Buſineſs calls me now away, and I muſt ab-
‘ ruptly end this Letter. Conſider in the
‘ mean while how to defend your Cauſe; for
‘ I ſhall certainly attack you in my next Let-
‘ ter, till then Farewel [z].’

Mr. *Colet* kept his Word, and ſent a Confutation of all the foregoing Arguments of *Eraſmus*: But it ſeems the remaining Papers were loſt or ſtolen away [a].

While *Eraſmus* made ſome ſtay at *Oxford*, the Occaſions of Maſter *Colet* called him to ſome

[y] — *Primum quidem non poſſum aſſentire tibi cum multis aliis id dicenti, & meo judicio erranti, ſacras Literas, ſaltem uno aliquo in genere, ſuapte fœcunditate plures ſenſus parere. Non quod nolim ipſas quam fœcundiſſimas eſſe, quarum exuberantem fœcunditatem plenitudinemque unice admiror: Sed quod opinor, fœcunditatis eſſe, ipſas non parturire plura, ſed unum aliquod, & ipſum veriſſimum.*

[z] — *Nunc ex propoſito deſcendendum eſſet in Campum, & cum tuis Argumentis conſligendum. Sed alia me avocant; ut nunc cogar huic Epiſtolæ finem ponere. Quapropter Cauſam noſtram tecum, & cum iſta inſtructa acie Argumentorum Dimicationem, in alia Epiſtola expecta. Vale interea.*

[a] — *His ad hæc reſpondit* Coletus; *toties rurſum* Eraſmus: *Verum ea non quibant haberi, cum hæc imprimerentur.* [*Ep. Edit.* Argentorati *Anno* 1515. 4*to.*]

ſome other Part of *England*: But whatever was the Diſtance, thoſe two Friends kept a conſtant Correſpondence, and *Colet* uſed to ſend his own Servant to carry and bring back the Letters that paſt between them.

In one of them [b] Maſter *Colet* had kindly reproved *Eraſmus* for ſome Fault and Omiſſion in him: Which though not mention'd by *Eraſmus*, yet we find how well it work'd with him; and that he thought theſe kind Monitions were rather an Eſtabliſhment than a Breach of Friendſhip, and without which plain dealing it was impoſſible it ſhould ſubſiſt long. Then he freely expreſt his great Diſlike of that new *Theology*, which was unhappily brought into the Church by the *modern Schoolmen*, and was in effect nothing but the Art of *trifling* and *wrangling*: Telling him that he had ſet himſelf againſt thoſe *Scholaſtical Divines*; and would, if poſſible, reſtore the *Theological Studies* that were founded upon the *Scriptures*, and the *Primitive Fathers*. That it was upon this View he had publickly in *Oxford* expounded the *Epiſtles* of S. *Paul*; and ſhould be glad of a *Partner* in that Labour of ſearching the *Scriptures*. And he earneſtly preſt *Eraſmus* to join with him, and to

[b] *Quam lætabar antea vel falſo laudari a viro omnium laudatiſſimo, tam nunc admoneri gaudeo ab amico ſinceriſſimo. Igitur poſthac pro tuo arbitratu tuum* Eraſmum *vel laudato, vel objurgato, modo quotidie literarum tuarum aliquid huc advolet; qua re ni hil poſſit accidere jucundius. Quod Neotericum Theologorum genus, qui meris Argutiis, & ſophiſticis Cavillationibus inſeneſcunt, tibi negas placere; næ tu mecum vehementer, mi* Colete, *ſentis. Non quod illorum Studia damnem, qui nullum omnino ſtudium non laudo. Sed cum ſola ſunt iſta, nec ullis*

to undertake a like *publick Expoſition* of ſome Part of the *Old Teſtament*, (while he himſelf was employed in the *New*) either *a Book of Moſes*, or the eloquent *Iſaiah*, that he might ſo warm the Minds and Affections of the Students in thoſe cold Winter Months that were now coming on [c].

This excellent Letter of M. *Colet* is loſt: But the *Anſwer* of *Eraſmus* ſhews the Contents of it. Wherein, among the *Excuſes* made for not complying with the Advice of it [d], the beſt Excuſe of *Eraſmus* was, *That he muſt ſoon return to* Paris. In the mean time, while he was detain'd in *England*, partly by the Winter-Seaſon, and partly by an *Embargo* laid on Shipping, upon the Flight of a certain Commander, [*i. e.* an Eſcape out of the Tower, made by the Pretender *Perkin Warbeck*] he had retired for a few Months to that famous *Univerſity*, to converſe with *Scholars* and *Divines*, rather than with *Courtiers*. He would have *Colet* go on with his laudable Endeavours of reforming the Studies of *Divinity*, and

ullis antiquioribus elegantioribuſq; condita literis, ejuſmodi mihi videntur, ut Sciolum & contentioſum hominem reddere poſſint; ſapientem an poſſint, viderint alii. Quocum hominum genere inexpugnabili quum tu, Colete, *dimicationem ſuſceperis, ut veterem illam veram Theologiam, iſtorum ſpinis obſitam implexamq; priſtinum nitorem ac dignitatem pro tua virili reſtituas; provinciam (ita me Deus amet) ſumpſiſti multis modis pulcherrimam, ipſius Theologiæ nomine piiſſimam,* &c.

[c] — *Hortaris autem, imo pene Convicio efflagitas, ut quemadmodum tu* Paulum, *itidem ego vel priſcum illum* Moſen, *vel facundum* Eſaiam *enarrans, hibernis his menſibus frigentia (uti ſcribis) hujus Gymnaſii Studia coner accendere.*

[d] — *Ego verum, quæ mecum habitare didici, nec ignoro quam ſit mihi curta ſupellex, neq; Doctrinæ tan-*

and says: 'As soon as I am conscious to my 'self of Strength and Ability sufficient, I 'will readily come in to your Assistance; and 'be diligent at least, if not useful, in that 'excellent Work. In the mean time, nothing 'can be a greater Pleasure, than either in Dis-'course, or by Letter, to enquire into the 'Sense and right Meaning of the *Holy Scri-'ptures*. Farewel my *Colet*. The most cour-'teous *Prelate*, [All Heads of religious 'Houses were so call'd] *Richard Charnock*, 'my Host, and our common Friend, bids me 'give you his Wishes of Health and Happi-'ness. *Oxford*: *From the Convent of* Canons 'of *the Order of S.* Augustine, *commonly call'd* 'S. Mary's. Thus ends the *Epistle* which is prefixt to the first Impression of the *Dispute*, *De Tædio & Pavore Christi*; though it seems to have no Relation to it, but to have been upon some other Subject.

tantum arrogo, quæ tantis obeundis rebus sufficiat; neq; tantum Animi robur mihi reor adesse, ut tot hominum sua fortiter tuentium Invidiam queam sustinere. Quod si maxime par sim, ne liceat quidem: Nam mox Lutetiam *relictam repeto: Interim, dum me partim Hyems hic alligat, partim recens cujusdam* Ducis *Fuga non sinit exire, tuto in hanc laudatissimam Academiam me contuli, ut unum aut alterum Mensem, cum tui similibus, potius quam cum torquatis istis Aulicis agerem. Cæterum ubi mihi conscius ero, adesse robur & vires justas, accedam & ipse tuis partibus, & in asserenda Theologia, si non egregiam, certe sedulam operam navabo: Interim nihil mihi possit esse dulcius, quam (ita ut cœpimus) quotidie vel coram, vel per Epistolas, de sacris Literis inter nos confligtari. Vale, mi* Colete. *Humanissimus Præsul,* Richardus Charnocus, *Hospes meus, communis mihi tecum Amicus, jussit tibi suis verbis multam salutem adscribi.* Oxoniæ, *e Collegio Canonicorum Ordinis Divi* Augustini, *quod vulgo dicitur S.* Mariæ

In this *Epiſtolar* Intercourſe *Colet* and *Eraſmus*, like true *Chriſtians* and *Divines*, conſulted and inſtructed one another. And their *Converſation*, while together in *England*, was to promote their mutual Studies and Endeavours for the publick Good: Which they continued to do many Years after this: For when *Eraſmus* was here preparing his immortal Work, the *New Teſtament* in its *Original*, and a new *Latin Verſion*, he was very much aſſiſted by Dr *Colet*; who lent him two very authentick *Latin* Copies [e], of ſo great *Antiquity*, that he was at firſt a Stranger to the *Literature* of them, and was forced to learn their *Alphabet*, that he might underſtand them [f].

After the Departure of *Eraſmus* Maſter *Colet* had ſtill his common Reſidence at *Oxford*, where he went on with his uſeful *Expoſition* of the *Apoſtolical Epiſtles*; and did it in ſuch a clear affectionate Way, that he gained much upon his Audience.

At this Time it was a new thing to have any *Readings* upon the *Scriptures*, even in that Place where a publick *Divinity-Lecture* was found-

[e] The two firſt *Goſpels* were copied out of them by *Pet. Meghen*, a rare Scribe with one Eye, born at *Brabant* in *Flanders*. He was kept by D. *Colet*, in the Dean's Houſe at *Paul's*: And his moſt fair *Tranſcript* is now kept in the publick Library at *Cambridge*. [*Smith's* Life of *Colet*. 1662.] *Habui duos Codices vetuſtiſſimos ex Bibliotheca Collegii quod eſt* Londini *ſacrum Divo* Paulo, *ex his quam multa reſtitui.* [Eraſ. *Apolog. adv.* Sutorem. *Op. Tom.* ix. *p.* 613.]

[f] Teſtamentum *quod vocant* Novum, *omni qua licuit Diligentia*

founded by King *Edward* IVth. And though *Theological Diſputations* were frequently had in many Houſes, (eſpecially of the Religious,) yet the *Scholaſtical Divinity*, (which then generally prevail'd) did very little concern it ſelf with *Scripture*. Their *Readings* were uſher'd in with a *Text*, or rather a Sentence of *Scotus* and *Aquinas*: And the *Explication* was not trying it by the *Word of God*; but by the Voice of other *Scholaſtick* Interpreters, and the intricate Turns of what they called *Logick*; which was then nothing but the *Art* of *corrupting human Reaſon*, and the *Chriſtian Faith*. It may be noted here, that the Uſe and Study of the *Scriptures* was ſo low at that Time, and even in this Univerſity of *Oxford*, that the being admitted a *Batchelor of Divinity*, gave only Liberty to read the *Maſter of the Sentences*, [Pet. Lombard] and the higheſt Degree of *Doctor of Divinity*, did not admit a Man to the Reading of the *Scriptures*: Which made Mr. *Colet* ſo careleſs as to thoſe Degrees; who would not take them ſeveral Years after he was capable of them, till at laſt (by the Importunity of his Friends)

tia, quaq; decuit Fide, recognovimus; idq; primum ad Græcam *Veritatem: Ad quam, ſeu fontem, ſi quid inciderit, confugere, non ſolum illuſtrium Theologorum Exempla ſuadent; verum etiam toties monent* Hieronymus *&* Auguſtinus, *& ipſa* Romanorum Pontificum *Decreta jubent: Deinde ad fidem vetuſtiſſimorum* Latinæ *Linguæ Codicum, quorum duos exhibuit eximius ille Divinæ Philoſophiæ Myſtes,* Johannes Coletus, Paulinæ *apud* Londinum *Eccleſiæ Decanus; adeo priſcis Literarum typis, ut mihi ab integro diſcenda Lectio, & in noſcitandis elementis fuerit repueraſcendum.* [Eraſmus *Lectori, In Annot.* N. T.]

[g] *Hiſt. & Antiq. Un.* Oxon. *Lib.* II. p. 32.

we find him *Dr of Divinity* in the Year 1504. (as Mr. *Wood* ſays) a Degree very becoming one who had ſuch Preferments as he then enjoy'd; and greater he was deſign'd for; though his Thoughts were ſo much engag'd, that he could hardly attend to any thing elſe but the Deſtruction of that Idol of Ignorance, the *Cobweb-Divinity* of the *Schools*, and to exalt the *Scriptures* and *Jeſus Chriſt* in its room; which was all the *Honour* he ſought.

He had obſerved theſe *Schoolmen* to be a heavy Set of formal Fellows, that might pretend to any thing rather than to *Wit* and *Senſe*: For to argue ſo elaborately about the Opinions and the very Words of other Men, to ſnarl in perpetual Objections, and to diſtinguiſh and divide into a thouſand Niceties; this was rather the Work of a poor and barren Invention than any thing elſe [h].

It all along appears that *Colet* was a great *Deſpiſer* of the *Scotiſts*; and even ſometimes an *Abhorrer* of them: Chiefly becauſe they would be *Divines*, without ſo much as reading the *Scriptures*; as *Eraſmus* obſerved, with ſome Indignation [i]. And that he thought them as bad as even *Colet* him-

[h] Scotiſtas, *quibus hominum vulgus ceu peculiare tribuit Acumen* [Coletus] *aiebat ſibi videri ſtupidos, & hebetes, & quidvis potius quam ingenioſos: Nam argutari circa alienas Sententias, ac Verba, nunc hoc arrodere, nunc illud, & omnia minuatim diſſecare, ingenii eſſe ſterilis & inopis.* [Eraſ. Jod. Jon. *Ed.* Baſ. *p.* 176.]

[i] — *Audivi ego nonnullos, qui ſibi uſq; adeo humanis illis Com-*

men-

himſelf did, is very plain from an Epiſtle he wrote to one of his Pupils (M. *Grey*) wherein he ſets them out in their proper Colours. He had at *Oxford* (ſometime before) converſed much with them, and now at *Paris* he was ſo much in their Company, that it might (as he writes) be thought he had almoſt commenced one of them; 'a ſleepy, 'ſurly Fellow, of a frowning Countenance, heavy Eyes; a ſort of walking Ghoſt, and perfectly another Man. The *Myſteries* of their 'profound *Science*, they affirm, cannot be attained by any one who holds a Correſpondence with the *Muſes* or *Graces*. Their 'Followers muſt unlearn all good Letters, 'and caſt up whatever they have drunk 'upon the Banks of *Helicon*. I will endeavour '(*ſays he*) to talk no pure *Latin*, to 'ſay nothing ſmooth or ſmart, and by 'Degrees I may be fit to be owned by them, '*&c.* Yet I would not have you think that I 'ſay any thing againſt the Profeſſion of *Divinity* (which I entirely love and honour) 'but only againſt the mongrel Divines of the 'preſent Generation; a ſort of wretched 'Creatures, whoſe Brains are rotten, their 'Language barbarous, their Apprehenſion

mentatiunculis placebant, ut veterum Interpretamenta pene pro ſomniis contemnerent; tantumq; illis fiduciæ Scotus *faciebat, ut ne lectis unquam ſacris Litteris, ſe tamen abſolutos Theologos putarent.* [Eraſmi Enchiridion. *Op. Tom.* V. p. 8.]

'dull and ſtupid, their Knowledge abſtruſe 'and knotty, their Manners very rough, their 'Lives a mere Scene of Hypocriſie, their 'Speech virulent, and their Hearts as black 'as Hell. Farewel. *Paris* 1499[k].

This mean Opinion of *Scotus*, and his rigid Diſciples, *Eraſmus* had borrow'd chiefly from the good Judgment of Maſter *Colet*; who deſpiſed thoſe *Schoolmen* while they were in the greateſt Vogue with the common People: And even the moſt celebrated *Aquinas* was not more favoured by him than the reſt. 'When 'I (*ſays Eraſmus*) once took Occaſion to 'commend *Thomas Aquinas*, as not contemptible among the later *Schoolmen*, becauſe 'he ſeemed to have ſtudied the *Scriptures*, 'and to have conſulted the *Primitive Writers*, &c. he held his Tongue, and ſeemed 'purpoſely to take no notice of it. But when 'afterwards, in another Diſcourſe with him, I 'ſaid ſomewhat more in praiſe of *Aquinas*, he 'look'd wiſtly upon me, to obſerve whether I 'ſpoke in jeſt, or earneſt: And taking me to be 'in earneſt, he raiſed himſelf into ſome warmth, 'and

[k] —— *Rem oppido quam prodigioſam audies, ſed veram. Ego, ille vetus* Theologus, *nuper* Scotiſta *eſſe cœpi. Quam rem ut Superi bene vertant, tu quoq; debes apprecari, ſi mihi faves. Conterranei tui ſomniis* (*nam* Scotum, *ut olim fuit* Homerus, *a diverſis Regionibus certatim adoptatum,* Angli *potiſſimum ſibi vendicant*) *adeo ſumus immerſi, ut vix ad* Stentoris *vocem videamur experrecturi. Quid ſi videres* Eraſmum *inter ſacros illos* Scotiſtas κεχανώτα, *ſedentem, e ſublimi ſolio prælegente* Gryllardo? *Si cerneres Frontem contractam, Oculos ſtupentes, Vultum ſollicitum? alterum eſſe di-*

'and ſaid; Why are you ſo fond of commending that *Schoolman*, who without a great deal of Arrogance, could never have reduced all things into ſuch poſitive and Dogmatical Definitions; and without too much of a worldly Spirit, he could never have ſo much corrupted and defiled the pure Doctrine of the *Goſpel* with his Mixture of prophane *Philoſophy?* I admired this Freedom of *Colet* in cenſuring the Head and Father of the *Thomiſts:* And it made me look a little more narrowly into the Writings of that celebrated Schoolman; which when I had done, it abated very much of my former Eſteem for him [1].

That M. *Colet* by his own Strength of *Judgment*, and *Eraſmus* by his *Example*, ſhould have, in thoſe dark Days of Ignorance and Superſtition, ſuch Senſe and Courage as to deſpiſe the *Schoolmen* on both ſides; this

diceres. Negant huius Diſciplinæ Myſteria percipi poſſe ab eo, cui quicquam omnino Commercii ſit cum Muſis, aut cum Gratiis. Dediſcendum eſt, ſi quid bonarum Literarum attigeris; revomendum, ſi quid hauſeris ex Helicone. *Adnitor pro virili, ne quid* Latine *dicam, neque venuſte, aut ſalſe. Et videtur res procedere; ſpes eſt fore, ut* Eraſmum *agnoſcant aliquando*, &c. *Verum ne quid erres, mellitiſſime* Greie; *nolim hæc interpreteris in ipſam dicta* Theologiam *quam, ut ſcis, unice ſemper colui, ſed in noſtros* Theologaſtros *quoſdam jocari libuit; quorum Cerebellis nihil putidius, Lingua nihil barbarius, Ingenio nihil ſtupidius, Doctrina nihil ſpinoſius, Moribus nihil aſperius, Vita nihil fucatius, Oratione nihil virulentius, Pectore nihil nigrius. Bene vale.* Lutetiæ, *Anno* 1499. [Eraſmi *Epiſt. Ed.* Baſ. p. 311.]

[1] — Thomæ *tamen, neſcio qua de Cauſa, iniquior erat quam* Scoto. *Etenim cum hunc apud illum aliquando laudarem, ut inter recentiores non aſpernandum, quod & ſacras Literas, & Autores veteres videretur evolviſſe (cujus rei ſuſpicionem mihi fecerat* Catena *quæ vocatur aurea) & aliquid habere in ſcri*

was a good Sign and Token of their ſoon opening a Way for the *Reformation*. For indeed thoſe *Scholaſtical Divines*, on both ſides of the Church of *Rome*, had made themſelves the Pillars and Buttreſſes of it; and when they were pulled away, the mighty Fabrick could not but appear weak, and ready to fall.

Eraſmus tells his Friend *Colet*, in another Epiſtle, (from *Cambridge*,) that he was forced to fight for him with the *Thomiſts* and *Scotiſts* of that Place[m]: Being the more angry with thoſe Fellows, for hindering the Progreſs of *Learning*; eſpecially of the *Greek Language*, at that Time making its way into the World: Which they were ſo mad at, that they could not forbear flying out againſt it even in their Pulpits[n]; and endeavoured to run

ſcriptis Affectuum, ſemel atq; iterum diſſimulavit obticeſcens. Verum ubi rurſus, in alio colloquio, inculcarem eadem vehementius, obtuitus eſt me, velut obſervans, ſerio ne hæc dicerem, an εἰρωνεύων. Cum animadverteret me ex Animo loqui, tanquam affatus ſpiritu quodam, Quid tu, inquit, prædicas iſtum; qui niſi habuiſſet multum Arrogantiæ, non tanta temeritate, tantoq; Supercilio definiſſet omnia; & niſi habuiſſet aliquid ſpiritus mundani, non ita totam Chriſti Doctrinam ſua prophana Philoſophia contaminaſſet. Admiratus ſum hominis εὐθυμίαν, cœpiq; diligentius ejus viri ſcripta evolvere. Quia verbis opus eſt? omnino deceſſit aliquid meæ de illo Æſtimationi. [Eraſ. *Ep.* Jod. Jon. *Ed.* Baſ. p. 576.]

[m] — *Eſt mihi nonnunquam Dimicatio pro te cum his* Thomiſtis *&* Scotiſtis: *Sed de his coram.* [Eraſmi *Epiſt.*]

[n] — *Peccant qui odioſe vociferantur in hactenus recepta ſtudia, licet infantia: Sed gravius peccant, qui conſcenſo ſuggeſto, unde ſolet audiri tuba Evangelica, Chriſti gloriam perſonans, ſeditioſo clamitant; Arcete liberos veſtros a* Græcis *literis; hinc naſcuntur Hæreſes: Ne tangite libros illius & illius* (neq; enim a Nominibus temperant) *qui corrigit Precationem Dominicam, qui caſtigat Canticum Magnificat, qui*

run it down, under the Notion of *Hereſy*, as hath been before hinted [o].

But for all the good Precautions of great and wiſe Men, polite Learning and the true Uſe of the learned Languages made ſlow Advances in the World. And this calls to mind a pleaſant Paſſage of one of the Clan before ſpoken of.

Though the Knowledge of the *Greek Tongue* was at this Time very low, yet there was a *Comment* on *Ariſtotle* ventured upon for the Sake of the *Schoolmen*; wherein (as ill luck would have it) by the Miſtake (or rather Ignorance) of the *Commentator*, inſtead of ψυχή ἐσιν ἀΰλος, *Anima eſt immaterialis*, was read ψυχή ἐσιν αὐλὸς· And ſo it was render'd *Anima eſt Tibia*, inſtead of *immaterialis*. This put the good Man's Brains while reading upon that Author, on the Tenters to clear his Text: But at laſt he thought he had done notably, when he brought no leſs than fifteen Reaſons (ſuch as they were) to prove that odd Aſſertion, that *the Soul was a Pipe*, which *Ariſtotle* never ſo much as dreamt of.

This was the Caſe with all of them, as to their *Ignorance* in the *Greek Tongue*. But yet they hug'd themſelves under this venerable Mantle, and proclaim'd every one an Heretick, who underſtood that Tongue; eſpecially

qui emendat Evangelium S. Johannis. *Adeſte præfecti, ſuccurrite Cives, tantam Peſtem arcete rebus humanis.* [Eraſ. *Epiſt. ad* Laur. Campag. *Card. præfixa Paraph. in Ep. ad* Epheſ.]

[o] Page 14, 15.

ally if he made uſe of his Skill in tranſlating, or criticizing upon the *New Teſtament*. And this Averſion to good Literature remain'd all the Reign of *Henry* VII. and the Beginning of *Henry* VIII. About which time, even at *Oxford*, a *Preacher* declaim'd openly at S. *Mary*'s againſt the pernicious Innovation of the *Greek Tongue*; and rais'd ſuch a *Ferment* about it among the *Students*, that the King then at *Woodſtock* (having had the Matter rightly ſtated to him by M. *Thomas Moore* and *Richard Pace*) ſent his *Royal Letters* to the *Univerſity*, to allow and commend that Study among the Young Men [n].

It was not long after this, that a Divine preaching at *Court*, preſum'd to rail plentifully at *Greek Learning*, and *new Interpretations* of the *Scripture*: D. *Pace* caſt his Eyes upon the King, to obſerve how his Majeſty was affected with ſuch Stuff: The King ſmiled upon *Pace* by way of Contempt of the *Preacher*; and after Sermon ſent for him, and appointed a ſolemn *Diſputation*, wherein he himſelf would be preſent, to debate the Matter between

[n] — Anglia *duas habet Academias, haud quaquam incelebres,* Cantabrigiam & Oxoniam. *In* [illegible]*traq; traduntur* Græcæ *Literæ: Sed* Cantabrigiæ *tranquille, quod ejus Scholæ princeps ſit* Johannes Fiſcherius, *Epiſcopus* Roffenſis, *non Eruditione tantum, ſed & vita Theologica. Verum* Oxoniæ, *cum juvenis quidam, non vulgariter doctus, ſatis feliciter* Græca *profiteretur; barbarus quiſpiam, in populari Concione, magnis & atrocibus Convitiis debacchari cœpit in* Græcas *Literas: At Rex, ut non indoctus ipſe, ita bonis Literis favens (qui tum forte in propinquo erat) re per* Morum & Pacæum *cognita, denunciavit ut volentes ac lubentes* Græcanicam *Literaturam amplecterentur. Ita rabulis illis impoſitum eſt Silentium.* [Eraſ. *Ep.* Pet. Moſellano, Lovan. 1519.]

tween the *Preacher* oppoſing, and Mr. *Tho. Moore* defending the Uſe of the *Greek* Tongue. When the Time came, M. *Moore* began an eloquent Apology in favour of that ancient Language. The *Divine*, inſtead of anſwering to the purpoſe, fell down upon his Knees, and only begg'd Pardon for giving any Offence in the Pulpit. And excuſing himſelf, that what he did, was by the Impulſe of the Spirit: Not *the Spirit of Chriſt*, ſays the King, but *the Spirit of Infatuation.* His Majeſty then asked him, whether he had read any thing of *Eraſmus?* He ſaid, no. Why then, ſays the King, you are a *very fooliſh Fellow*, to cenſure *what you never read.* I have read (*ſays he*) ſomething they call *Moria.* Yes, ſays *Pace*, may it pleaſe your Highneſs, ſuch a *Subject* is fit for ſuch a *Reader.* At laſt the *Preacher*, to bring himſelf the better off, declared that he was now better reconciled to the *Greek* Tongue, becauſe it was derived from the *Hebrew.* The King, amaz'd at the Ignorance of the Man, diſmiſſed him, with a Charge that he ſhould never again preach at *Court* [q].

It

[q] — *Accipe & alteram, huic ſimilem fabellam. Theologus quidam, cum in Aula concionaretur apud eundem Regem, cœpit in* Græcas *Literas, & novos Interpretes, non minus impudenter quam ſtolide debacchari.* Pacæus *in Regem conjecit Oculos, obſervans quo Vultu hæc audiret. Is mox* Pacæo *ſuaviter arriſit. Peracta Concione, juſſus eſt adeſſe Theologus. Datum eſt* Moro *negotium, ut adverſus hunc tueretur* Græcas *Literas. Rex ei Diſputationi voluit intereſſe. Ubi* Morus *multa facundiſſime dixiſſet, jamq; Theologi Reſponſio expectaretur; Is, flexis poplitibus, nihil aliud quam Veniam deprecatus eſt: Sic*

It ought to be look'd upon as a ſingular Providence, that King *Henry* VIII. was bred a *Scholar*, and became a good Judge in *Divinity*; and likewiſe that ſome of his prime *Miniſters* were Men of Letters and Languages: Otherwiſe the *Court* about this Time might have been deluded by thoſe old Bigots, without ever ſeeing their Hypocriſie and profound Ignorance.

To diſpute with thoſe old *Theologues*, was like *fighting with Beaſts at Epheſus*: And yet theſe were the Monſters our *Colet* often engaged with; and did eaſily vanquiſh, though not convince. For they always looked upon him with a jealous Eye; who, beſides his Love of *Greek* Learning, had ſome other violent Symptoms of *Hereſie* upon him: And his Friend *Eraſmus* owns, that he had much more *Heretical Pravity* in him, than he himſelf had.

Indeed *Colet* thought ſome Uſages in the Church were intolerable, which *Eraſmus* could more eaſily bear: But both agreed in the Neceſſity of a *Reformation*; for which all good and pious Men could not but ſigh out their Wiſhes. And it is certain that both theſe great Men did jointly promote and forward it; not only in pulling down thoſe ſtrong Holds of

Sic tamen extenuans admiſſum, ut diceret ſe inter concionandum Spiritu quodam afflatum, hoc in linguam Græcam *effudiſſe. Tum Rex; Atqui, inquit, Spiritus iſte non erat Chriſti, ſed Stultitiæ. Deinde rogat, num quid legiſſet* Eraſmicum: *Non enim latuit Regem, quod in me torſerat quædam. Negat legiſſe. At iſto, inquit, Argumento, declaras te palam eſſe fatuum, qui damnas quod non legeris. Sub hæc Theologus: Legi, inquit, rem quandam, quæ vocatur* Moria. *Hic* Pacæus *in-*

of Ignorance and Corruption, the *Scholaſtical Divinity*, and routing entirely both the *Scotiſts* and *Thomiſts*, who had divided the Chriſtian World between them; but alſo in diſcovering the ſhameful Abuſes of *Monaſteries*, and *Houſes* called *Religious*, and the Perils of impoſing *Celibacy* on the *Clergy*: To which Places *Colet* gave little or nothing while he lived, and left not a Farthing when he died; yet not ſo much diſliking the *Orders* themſelves, as their way of Living [r].

Theſe Houſes had by this Time ſo far loſt their Reputation, that a new *Abby* or *Priory* had not been founded for above 30 Years; and very few and ſlender Benefactions had been made to any of the ancient Foundations. It was in Contempt and Deſpight of them, that publick Charities began now to run in another Channel, that of *Schools* and *Colleges*; of which a greater Number had been erected and endowed within that time, than for a hundred Years before.

And it is certain, the Reſtoration of Languages, and the Learning of the Ancients was now owing to a Diſreliſh of the barbarous

interloquens, Hoc, ait, Argumentum, Sereniſſime Rex, huic maxime congruit. Deniq; commentus eſt Theologus & aliud Enthymema, quo leniret factum; Græcis *Literis non perinde ſum infenſus, quod Originem habeant ex lingua* Hebraica. *Rex, admiratus inſignem hominis ſtultitiam, juſſit abire: Sed hac lege, ne unquam rediret in Aula concionaturus.* [Eraſ. *Ep.* Pet. Moſellano, *&c. Edit.* Baſ. 1540. p. 241.]

[r] — *Eiſq; aut nihil, aut quam minimum largiebatur; ac ne moriens quidem aliquid illis decidit: Non quod inviſos habeat Ordines; ſed quod homines profeſſioni ſuæ non reſponderent.* [Eraſ. Jod. Jon.]

rous *Schoolmen*, and a new Taſte of *Claſſick* Authors, old *Greeks* and *Romans*. But the Students in *Scotus* and *Aquinas* had got ſuch a rude Style, and ſuch an intricate way of puzling the World, that they had much to unlearn before they could attain to any Benefit in thoſe politer Studies. And this was not only the Caſe in *England*, but in other Countries. At *Florence*, the firſt *Academy* of *Tongues* and *Arts*, we find the noble *Jo. Picus Mirandula* complaining of his blind and ſlaviſh Way of Education; and his grievous Loſs of Time, in being ſo laboriouſly idle among the *Schoolmen*; to no purpoſe, but to gain an ill Habit of Mind[r].

But to return to *Colet*: Notwithſtanding the *Odium* he had gained amongſt the Generality of the *Churchmen*, and his Freedom from *Ambition* of any ſort, unleſs to do Good, and to be ſerviceable to the World; he was, without one ſingle Step of his own, made Dean of S. *Paul's*[s], upon the Promotion of D.

[r] — *Expertus ſum ego, cum ſemper alias, tum hac proxima tua ad me Epiſtola; in qua dum Barbaros hos Philoſophos inſectaris, quos dicis haberi vulgo ſordidos, rudes, incultos; quos nec vixiſſe viventes, nedum extincti vivant; & ſi nunc vivant, vivere in Pœnam & Contumeliam: Ita* Hercules *ſum commotus, ita me puduit piguitq; ſtudiorum meorum (jam enim ſexennium apud illos verſor) ut nihil minus me feciſſe velim, quam in tam nihili facienda re tam laboriose contendiſſe. Perdiderim ego, inquam, apud* Thomam, Johannem Scotum, *apud* Albertum, *apud* Averroem, *meliores Annos; tantas Vigilias quibus potuerim in bonis Literis fortaſſe nonnihil eſſe. Dat.* Florenciæ, III *Non.* Junias, MCCCCLXXXV. [*Illuſt. Virorum Ep.* 1526. 4to.]

[s] — *Ab his ſacris laboribus* [i.e Paulinis *Epiſtolis* Oxoniæ *enarratis*] *Regis* Henrici *ejus nomi-*

D. *Robert Sherburne* to the See of S. *David's*; who [u] had the *Temporalities* deliver'd, 12 *April*, 1505. and the *Reſtitution* of the *Spiritualities* the 4th of *May* following [w].

This *Preferment* that wiſe King who (as Sir *Henry Wotton*, in a Letter, remarks) loved to give *unexpected* and *undeſired Favours*, thought very proper for him, upon the Account of his being a moſt eminent *Divine* and excellent *Preacher*, and this the chief Church in his *Capital City*; as alſo his being a *Native* of, and the Son and Heir of one who had been twice chief Magiſtrate of that City.

Such an *Advancement* of *Colet* did much rejoice all good Men, who knew his Fitneſs for ſo eminent a Station: And his Friend *Eraſmus* was ſure to take the firſt Opportunity of letting him know how grateful to him the News was of his Honours and Preferments. For being at this Time in the Houſe of an *Engliſhman* at *Paris*, M. *Chriſtopher Fiſher* [x], a ſingular Friend to D. *Colet*, and a ſpe-

nis Septimi favore, Londinum *eſt revocatus, ac Decanus apud Divum* Paulum *factus, ut illius præeſſet Collegio, cujus literas ſic ademabat. Eſt autem ea Dignitas ejus nominis apud* Anglos *prima, tametſi ſunt aliæ proventu magis opimæ.* [Eraſ. Jod. Jon. *Id.* Jun. 1521.]

[u] Rymer's *Fœdera*, *Tom.* 16. p. 115.

[w] After three Years he was tranſlated from S. *David's* to *Chicheſter*: Where having ſat 28 Years, he died 21 *Auguſt* 1536. aged 96. and was buried in his Cathedral Church; which had been curiouſly beautified and adorn'd, at his own Charge.

[x] Soon after Biſhop of *Elphin* in *Ireland*, and Prebendary of *Huſtwayl* in the Church of *York*; employed as the King's Agent in the Court of *Rome*, from whence he brought the Pope's Trifle, *a golden Roſe*, *Anno* 1510.

ſpecial Promoter of all ſorts of good Literature, was ſoon inform'd from the *Engliſh* Court, of this intended Diſpoſal of the *Deanery* of S. *Paul*'s, and of the Degree of *Doctor of Divinity* taken by M. *Colet*, in order to it: So he writes him a congratulatory Letter[y]; which begins with an Apology for the long Silence between them: Suppoſing that a Friendſhip firſt laid in the Love of Learning and Religion, cannot eaſily be diſſolved by any Diſtance of Time and Place, nor by any caſual Intermiſſion of Correſpondence; and being perſwaded the Reaſon why he has had no Letter for ſome Years from Mr. *Colet*, was either his continual Croud of Buſineſs, or his not knowing how to direct a Letter (or was indeed any thing rather than a Forgetfulneſs of his old Friend) he would not now expoſtulate with him for his paſt Silence; but would only adjure him, from henceforward, to ſteal now and then an Hour from Study and Buſineſs to write to him. He wonders *Colet* had not yet publiſh'd his *Commentaries* on S. *Paul*'s *Epiſtles*, and on ſome of the four *Evangeliſts*; knowing the Reaſon of it to be his great Modeſty, which ought to yield and give Place to the publick Good. And as to his *Doctor's Degree*, and the Honour of a *Deanery*, and ſome other diſtin-

[y] *Eraſmus Joanni Coleto*, S. P. Si vel Amicitia noſtra, doctiſſime *Colete*, vulgaribus cauſis coiiſſet, vel tui Mores quicquam unquam vulgi ſapuiſſe viſi eſſent, vererer equidem nonnihil, ne ea tam longa tamque diuturna locorum ac temporum

ſtinguiſhing Rewards of his Virtue and Merit; he could not ſo much congratulate his *Perſon*, who would have nothing but the Labour and the Burden of them; as he did the *World*, which would have the Benefit; and the *Honours* themſelves, which then ſeemed worthy of their Name, when they fell upon a Man of Merit, without his own ſeeking.

To this Judgement of *Eraſmus*, which proceeded from one who knew him ſo intimately before his Advancement, accords the Account he gives of him afterwards. For this *excellent* Man; (*ſays he*) 'as if he had been call'd to the *Labours*, 'not to the *Dignity* of his Office, reſtored the de- 'cayed Diſcipline of his *Cathedral* Church, and 'brought in what was a new Practice there, 'preach-

F

rum ſejunctione, ſi non interiiſſet, certe refrixiſſet. Nunc quoniam te mihi doctrinæ cujuſdam ſingularis admiratio, amorque pietatis, me tibi, ſpes fortaſſe nonnulla, vel opinio potius harum rerum, conciliavit; non puto metuendum eſſe quod vulgo videmus accidere, ne ideo deſierim eſſe in animo, quod abſim ab oculis. Quod autem compluribus jam annis nihil à *Coleto* redditur literarum, vel occupationes tuas, vel quod certum non ſcires ubi locorum agerem, deniq; quidvis potiùs in cauſa fuiſſe mihi perſuaſerim, quam oblivionem amiculi. Sed ut de ſilentio nec debeo, nec velim expoſtulare tecum, ita majorem in modum te oro obſecroque, ut poſthac tantillum otii ſuffureris ſtudiis negotiiſq; tuis, quo me nonnunquam literis tuis compelles. Miror nihildum tuarum Commentationum in *Paulum* atque *Evangelia* prodiiſſe in lucem. Equidem non ignoro tuam modeſtiam; verum iſta quoque tibi aliquando vincenda, & publicæ utilitatis reſpectu excutienda. De Doctoris titulo, ac Decanatus honore, neq; non aliis quibuſdam Ornamentis, quæ tuis Virtutibus ultro delata eſſe audio, non tam tibi gratulor, quem, certe ſcio, nihil inde ſibi præter laborem vendicaturum, quam iis quibus tu iſta geſturus es, quam ipſis Honoribus, qui tum demum hoc nomine digni videntur, cum inciderint in promerentem, neq; tamen ambientem. [*Eraſ.* Ep. *Coleto.*]

'preaching himſelf upon *Sundays*, and all ſolemn *Feſtivals*. In which Courſe of preaching, he did not take a deſultory Text out of the *Goſpel* or *Epiſtle* for the Day; but he choſe a fixt and larger Subject, which he proſecuted in ſeveral ſucceſſive Diſcourſes, till he had gone through the whole; as ſuppoſe the *Goſpel* of S. *Matthew*, the *Creed*, or the *Lord's-Prayer*. And he had there always a full Auditory; and amongſt others, the chief Magiſtrates of the *City*.'

The frequent Preaching of *Dean Colet*, in his own *Cathedral*, ſet a good Example to ſome other *Deans*, to do the ſame good Office in their reſpective Churches[z]: As particularly at *Lichfield*, D. *Collingwood*, introduced the pious Practice of preaching every *Sunday*; being the firſt and only *Preacher* of all the *Deans*[a] there.

That S. *Paul's* Church might be conſtantly ſupplied, the *Dean* called in to his Aſſiſtance other learned and able Perſons; amongſt whom was

[z] Hic vir optimus, tanquam ad Opus vocatus non ad Dignitatem, Collegii ſui collapſam diſciplinam ſarcit; & quod erat illic novum, ſingulis diebus feſtis in ſuo Templo concionari inſtituit, præter Conciones extraordinarias quas nunc in Regia, nunc aliis atque aliis locis habebat. Porro in ſuo Templo non ſumebat ſibi carptim Argumentum ex Evangelio, aut ex Epiſtolis Apoſtolicis; ſed unum aliquod Argumentum proponebat, quod diverſis Concionibus ad finem uſque proſequebatur; puta *Evangelium Matthæi*, *Symbolum Fidei*, *Precationem Dominicam*. Et habebat Auditorium frequens; in quo pleroſque Primores ſuæ Civitatis. [*Eraſ.* Ep.]

[a] Magiſter *Radulphus Collingwood*, S. T. P. & Præbendarius de *Dorſet*, Decanus *Lichfield* præfectus, eodem Anno (1512.) inchoavit Reſidentiam in primo *Januarii*. Is primus & ſolus omnium Decanorum in more habuit, Concionem ad populum quolibet die Dominico habere, ad tempus horæ dimidiatæ, [*Angl. Sacr.* Vol. 11. p. 456.]

was Maſter *William Grocyne:* Whom he prevailed upon to read *Divinity-Lectures* upon ſome Part or other of the holy *Scriptures*, as I conceive: For though Mr. *Wood* ſeems poſitive, either from *Eraſmus*, or at leaſt from Mr. *Fox*, that his *Lectures* were upon the Book of *Dionyſius Areopagita*, commonly called *Hierarchia Eccleſiaſtica*, even in *Dean Colet*'s Time; yet this ſeems not probable, if we truſt even to the Computation of *Eraſmus* himſelf; who anſwering the *Divines* of the *Faculty* of *Paris*, about 1530. where he mentions *Grocyn*'s ingenuous and open *Retractation* of his *Opinion* [b] in relation to that *Author*, (accounting him altogether ſpurious, though he had a little before with great Vehemency aſſerted the contrary) he ſays expreſsly, that thoſe *Lectures* upon *Dionyſius* were *ante annos triginta*; which muſt carry it back to *Dean Sherborn*'s Time, D. *Colet*'s Predeceſſor. However, it is plain that the publick *Lecturers*, both in the *Univerſities*, and in the *Cathedral Churches*, took the Liberty of reading upon any Book rather than upon the holy *Scriptures*; till D. *Colet* reformed that Practice, and both in *Oxford*, and in S. *Paul*'s, brought in the more uſeful way of reading and expounding S. *Paul*'s *Epiſtles*, or ſome other Parts of *Scripture*. The ſaid *Grocyne*, after he had continued

[b] *Londini*, in Æde Divo *Paulo* ſacra, magna celebritate cœpit profiteri *Hierarchiam Eccleſiaſticam:* Atq; in præfatione ſtomachatus eſt in eos, qui negarent eſſe illum *Areopagitam*; notans, opinor, *Laur. Vallam:* Verum ubi jam aliquot Hebdomadas eſſet profeſſus, atque ut fit, proprius ac familiarius in-

nued ſome time to be ſo publickly uſeful, was preferred to the *Wardenſhip* of *Maydſton* in *Kent*, and the Rectory of *Newinton-Longvill* in Co. *Bucks*, and perhaps ſome other Place; but though one of the beſt *Scholars*, and moſt judicious *Divines* of the Nation, had only theſe ſmall Preferments (far below the Worth of ſo great a Man), and was ſo bare in them, that he was forced to pawn his Plate to the *Maſter* of the *Rolls*, D. *John Yonge*; who dying before him, did, by Will, reſtore it, and remit the principal Debt and Intereſt upon it.

After *Grocyne*, Dean *Colet* procured other learned Men, to go through a like Courſe of *Divinity-Lectures* in his *Cathedral*, for which he made them a generous Allowance. And among others, there was a very learned *Scot*, (probably *John Major*, D. D.) who (as an Hiſtorian of that Age relates in his Annals, 23 *Hen.* VII.) interpreted the *Epiſtles of S. Paul* in that *Cathedral*; with the Attendance and Approbation of a great Number of the *Eccleſiaſticks*, who had that Benefit *gratis*; it being well known, that the reverend *Dean* maintain'd that *Lecture* by a ſuitable Exhibition, or Salary allowed for it [c].

Ano-

introſpexiſſet Autoris ingenium, non dubitavit apud eodem auditores, παλινῳδεῖν priorem ſententiam; profitens ſibi nequaquam videri *Dionyſii Areopagitæ*. Recens adhuc eſt *Grocini* memoria; facile poſſum redargui, ſi quid mentior. [*Eraſ.* Declam. adv. Cenſuram Facultatis Theol. *Pariſien.* Op. Tom. IX. p. 743.]

[c] Menſe *Jan.* xxiii. *Hen.* VII. —— Sub idem tempus ad ſanctum *Paulum* quidam Doctor Theologus, *Scotus* natione, Epiſtolas —— magna doctiſſimorum virorum Eccleſiaſticorum

Another (no leſs famous) Perſon encouraged to take his Part in theſe Labours, was Father *John Sowle*, a *Carmelite* in the *White-Fryers* in *Fleet-ſtreet*: Who was a great Admirer and Preacher up of the Doctrine of S. *Paul*, as well as of an unblameable Life and Converſation, and upon both Accounts much valued and eſteemed by our religious *Dean* [d].

Nor can I forget to put *Eraſmus* himſelf amongſt theſe *Divinity Readers*: He having prepared ſome *Lectures* according to the Direction of the *Dean*, by way of *Commentary* on *the Epiſtle of S. Paul to the Romans* [e]; which he at firſt undertook by the Suggeſtion and Example of M. *Colet* at *Oxford*, and afterwards enlarged by his Advice, with an Intention to read them in S. *Paul's* Church at his ſecond coming into *England*: But his meeting with a great many Avocations (ſuch as viſiting old Friends, contracting new Acquaintance, writing various Epiſtles, reviſing and preparing ſeveral things for the Preſs; and above all, his accepting the Invitation of D. *John Fiſher*, to ſpend ſome Time in *Cambridge*) prevented him from putting in Practice what he had fully deſigned.

rum cum approbatione atque frequentia, gratis interpretabatur; quam quidem Lecturam reverendus ejuſdem Eccleſiæ Decanus, *Colet*, omnibus palam exhibuiſſe dicebatur. [*Bern. Andr. Tholoſatis* Annales. xxiii. *Hen.* VII. MS. *Cotton, Jul.* A. 3.]

[d] *Johannes Souule* Carmelita *London.* magnus Apoſtoli *Pauli* æſtimator ac propalator, Doctor Doctori *Coleto* valde familiaris, *&c.* [*Balei* Centuriæ.]

[e] Deinde liber atq; toto pectore divinas literas aggredior; in his reliquam omnem ætatem in-

After *Dean Colet* had retain'd ſeveral learned Men ſucceſſively, to read theſe *Theological Lectures* in his Church, he at laſt procured a Settlement for ever, for ſuch a Lecture to be conſtantly read there three Days in every Week, by the *Chancellor* of the *Church*, or his ſufficient Deputy [f].

It is true *Divinity-Lectures* had been read in *Latin* within many other *Cathedral Churches*, for the Benefit of the *Prieſts* and *Clerks* belonging to them: But the Subject of them (as of all Sermons *ad Clerum* in the two *Univerſities*, and in all ordinary *Viſitations* of the *Rural Clergy*) was commonly a Queſtion in *Scholaſtick Theology*, running into frivolous Doubts, and elaborate Reſolutions out of the Oracles of *Scotus*, and his puzzling Interpreters; not to Edification, but to a confounding the Thoughts of God and Religion; Though I find one Inſtance to the contrary [g].

It

inſumpturus. Quanquam ante Triennium auſus ſum neſcio quid in Epiſtolam *Pauli* ad *Romanos*, abſolviq; uno quaſi impetu quatuor Volumina; progreſſurus, ni me quædam avocaſſent, illud præcipuum quod paſſim *Græca* deſiderarem. [*Eraſmus Jo. Coleto* Ep. dat. *Lutetiæ*, MD IIII. Edit. *Baſ.* 1521. p. 415.] Sunt adhuc apud me nonnulla jam olim cœpta, quorum de numero ſunt Commentarii in Epiſtolam *Pauli* ad *Romanos*. Cujus operis abſolveramus libros quatuor, ante annos, ni fallor, viginti duos. [Cat. Lucubrationum. dat. 3 Cal. *Feb.* 1522,]

[f] Vide Statuta Ordinationes, & Decreta *Ricardi London.* Epiſcopi, cum Aſſenſu Decani & Capituli, & magiſtri *Willelmi Lychfelde* Cancellarii, pro Lectura in Theologia jam denuo reſtauranda, & debite obſervanda, in Eccleſia S. *Pauli Lond.* a dicto Eccleſiæ Cancellario, vel alio ejus deputato per 3 dies ſing. ſeptiman. Regiſtr. *Fitz. James.* 1518. p. 128.

[g] Acta Viſitationis Eccleſ. Cath. *Linc.* per *Willielmum Lincoln*

It therefore redounds much to the Honour of Dean *Colet*, that he firſt engaged to purge away that barbarous Divinity out of the Capital Church of S. *Paul*, and to introduce the more *Chriſtian* Practice of interpreting and expounding the holy *Scriptures*; and eſpecially the *Epiſtles* of S. *Paul*, which contains the fundamental Doctrines of *Salvation*; and with which he was to that Degree enamoured, that he ſeemed to be wholly wrapt up in them; as may be ſeen in an excellent *Epiſtle* of his in the *Appendix*, which was never before publiſhed. And it is very plain, that this Way of his in *expounding* the *Scriptures*, though in a Tongue unknown to the People, did begin to raiſe in them an Enquiry after thoſe Oracles of God; and by degrees inflam'd that Love and Zeal *to ſearch the Scriptures*, which ſoon opened a Way to the bleſſed *Reformation*. But till this Time (to ſay nothing of thoſe *Portions* of *Scripture* which were recited in the *Latin Offices*) there was ſcarce ſo much as a *Latin Teſtament* in any *Cathedral* Church in *England*. Inſtead of the *Goſpel of Chriſt*[h], there was, forſooth, the *Goſpel of Nicodemus* affixt to a Pillar in the

coln. Epiſcopum, die XXIX *Martii*, anno MD —— poſt Concionem *Latine* habitam per *Edwardum Powel*, Sanctæ Theologiæ Doctorem, ſuper hæc verba, *Gen.* XXXVII. *Vade, & vide, ſi cuncta proſpera ſint erga fratres tuos*, &c. [Memorand. *Smyth* Epiſc. *Linc.* MS.]

[h] *No wonder that the Goſpel of Chriſt was in ſo low Eſteem in that Church; ſeeing Biſhop* Morton, *in his* Appeal, *obſerves from the old Books remaining in the Church of* Canterbury; *that whereas there uſed to be three* Offerings, *one to* Chriſt, *another to the Virgin* Mary, *and the third to* Tho-

ma.

Nave of the Church; as *Eraſmus* himſelf ſays, and admired at it, in the *Metropolitical* Church of *Canterbury*[i].

What helpt farther to open a Door to the *Reformation*, was D. *Colet*'s diſcovering the ſhameful *Abuſes* of *Monaſteries* and *Houſes* called *Religious*; and the *Perils* of impoſing of *Cælibacy* on the *Clergy*: For which Reaſon he gave little or nothing to them, while he lived; and he left them not a Farthing when he died. Not that he hated any one of their ſeveral *Orders*; but becauſe he found few or none of them lived up to their *Vows* and *Profeſſions*. As to his own Perſon; he had a great Deſire to extricate himſelf out of the Affairs of the World, if he could but enter into any Society, that would combine to live according to the Rules of the *Goſpel* of *Chriſt*: And it ſeems when *Eraſmus* firſt return'd from *England*, with full Intention of going towards *Rome*, he ſpoke to him to find out ſome truly *Religious Cell* for him in *Italy*: Where he had known ſome *Monks* to be really *wiſe* and *pious* Men; but in *England*, he could by no means think that to be *Religion*, or a *Religious Life*, which the common People ſo called, when it was often *Fooliſhneſs* and *Want* of *Parts*. He com-

mas Becket, *that* Oblation *made to* Thomas Becket *did* communibus annis *amount to* 800, *or* 1000 *l. that to our Lady, to* 200 *l. that to Chriſt, ſometimes to five Marks, and ſometimes to twelve Marks*, hoc anno nihil.

[i] *Cantuariæ* Templum Divo *Thomæ* Sacrum —— Ingreſſus aperit ſpacioſa quædam ædificii Majeſtas. Ea pars quoſlibet recipit. Nihil illic viſendum præter ſtructuræ molem, & libros aliquot columnis affixos; in quibus eſt Evangelium *Nicodemi*, & Sepulchrum neſcio cujus. [*Eraſmi Dialog. Peregrinatio Religionis ergo.*]

commended likewiſe ſome *Monks* in *Germany*; among whom there were ſome Footſteps of the ancient Inſtitution of *Hermits*. But he uſed to ſay, that he never found better or purer *Manners* than among the *married* Men, whoſe natural Affection to their Wives, and Care of their own Children, and Government of their own Families, did keep them within the Bounds of *Moderation* and *Chaſtity* [k].

As for the *Religious Orders:* Though he himſelf led a moſt *unſpotted* Life; yet among the Men who took more Liberty, and were any way vicious, he had more Charity for thoſe *Prieſts* or *Monks* who offended only in *that* way. Not but that he did abominate their Sins of *Uncleanneſs:* But ſtill he ſaid, they were better than thoſe other of their Order, who being proud, envious, Railers and Backbiters, Hypocrites, vain-glorious, ignorant, and given up to Avarice and Ambition, did yet ſet a mighty Value upon themſelves; while the other

[k] Cum nemo magis faveret Chriſtianæ Pietati, tamen erga Monaſteria, quæ nunc falſo nomine pleraq; ſic vocantur, minimum habebat affectus; eiſq; aut nihil, aut quam minimum largiebatur; ac ne moriens quidem aliquid illis decidit. Non quod inviſos habeat Ordines; ſed quod homines ſuæ Profeſſioni non reſponderent. Nam ipſi in votis erat ſe, prorſus ab hoc mundo extricare, ſicubi reperiſſet Sodalitium vere conjuratum in vitam Evangelicam; Atq; id negotii mihi delegat *Italiam* adituro; narrans ſeſe apud *Italos* comperiſſe quoſdam Monachos vere prudentes ac pios. Nec enim ille judicabat eſſe Religionem, quam vulgus judicabat; cum ſit aliquoties ingenii penuria. Laudabat atq; *Germanos* aliquot, apud quos reſiderent etiamnum priſcæ Religionis veſtigia. Dictitare ſolet, ſe nuſquam reperire minus corruptos mores quam inter conjugatos; quod hos affectus naturæ, cura liberorum, ac res familiaris, ita veluti cancellis quibuſdam diſtringerent, ut non poſſint in omne flagitii genus prolabi.

other frailer Brethren, conſcious of their own Infirmities, were made more humble and modeſt by it. He ſaid, for a *Prieſt* to be habitually *proud* and *covetous*, was worſe than to keep a hundred lewd Women. But let none infer from hence, that *Colet* thought ſuch Impurity to be a *venial Sin* in a *Prieſt*, or a *Monk:* He only thought that thoſe other *ſpiritual Sinners* were more vile and impious Men. He was angry with no ſort of Mortals more than with many of the *Biſhops*, in his Time, who, inſtead of *Shepherds*, acted the Part of ſo many *Wolves:* And he thought none more *execrable*, becauſe under the Pretence of *Devotions*, *Ceremonies*, *Benedictions*, and *Indulgences*, they recommended themſelves to the *Veneration* of the *People*, while in their own Hearts they were perfect Slaves to the World, and minded nothing but the Glory and Gain of it [1].

This way of thinking, and his free communicating of ſuch Thoughts to his Friends, were out of the Road of the Church, and did not fail to expoſe D. *Colet* to the Jealouſie and Hatred of the inferiour Clergy, and to a Perſecution from the then prevailing Powers. But however, by the Strength of his own Parts, and the Integrity of his Conſcience, he went on boldly in detecting the *enormous Corruptions* of the *Roman* Faith and Worſhip.

He

[1] Cum ipſe caſtiſſime viveret; tamen inter *illaudatos*, minus erat iniquus his, qui tametſi Sacerdotes eſſent, aut etiam Monachi, *Venere* duntaxat peccarent. Non quod Impudentiæ vitium non deteſtaretur; ſed quod hos experiretur multo minus malos, quoties eos cum aliis conferret; Qui cum eſſent elatis animis, invidi, maledici, obtrectatores fucati, vani, indocti,

He had gathered up ſeveral *Authorities* from the ancient Fathers againſt the current Tenets and Cuſtoms of the Church: And though he did not care to fly in the Face of the *Governours*; yet he could not but favour thoſe who utterly diſliked the Way of worſhipping Images in our *Chriſtian Temples*. As to thoſe who queſtioned, whether the *Wickedneſs* of the *Prieſt* did not take away the *Efficacy* of the *Sacrament* adminiſtred by him; though he could not agree with them, yet he had great Indignation at thoſe of the Clergy, who, by their ſcandalous Lives, gave occaſion to ſuch a wrong Notion. The *Colleges* in *England*, which were built and endowed with great *Magnificence* and *Bounty*, he ſaid, rather hindred than promoted the right Courſe of Studies, and the quick Progreſs of Learning; being then little better than the Neſts of Drones, or the Cells of ſlothful, idle Fellows. Nor did he think much better of our publick *Schools* and *Univerſities* in thoſe Times, when the Ambition of *Profeſſors*, and their Trade of getting Money, corrupted the Simplicity and

doctì, toto pectore Pecuniæ & Ambitioni dediti, tamen ſibi magnum quiddam eſſe viderentur; cum alteros Infirmitas agnita redderet humiliores ac modeſtiores. Aiebat magis execrandam in Sacerdote Avaritiam, & Superbiam, quam ſi Centum haberet concubinas. Ne vero quiſquam hæc huc rapiat, ut putet leve crimen eſſe in Sacerdote, aut Monacho Libidinem, ſed ut intelligat, alterum genus longius abeſſe a vera Pietate. Nulli mortalium generi erat infenſior, quam Epiſcopis qui pro paſtoribus lupos agebant; nec ullos magis execrabatur, quod Cultu ſacro, Ceremoniis, Benedictionibus ac Veniolis ſeſe venditarent populo, cum toto pectore ſervirent Mundo, hoc eſt, Gloriæ & quæſtui. [*Eraſ. Jod. Jon*, Ep. Ed. *Baſ.* p. 576.]

and plainer Way of teaching *Arts* and *Sciences*. Though he well approved of *private Confeſſion*, receiving himſelf a great deal of Comfort and inward Satisfaction from the Uſe of it; yet he could not but condemn the popular Cuſtom of the frequent Repetitions of what they called *Auricular Confeſſion* [m]. And though the Cuſtom in *England* was for the *Prieſts* to ſay *Maſs daily*; yet he was content to do it only upon *Sundays* and great *Feſtivals*, or at leaſt upon very few intervening Days: Either becauſe he thought himſelf better employed in his Studies (eſpecially in preparing Sermons) or was detained by the neceſſary Buſineſs of his Church; or becauſe he found himſelf more intent upon that ſacred Office, after ſome Intermiſſions. And yet he did not condemn the Practice of thoſe devout Perſons, who loved every Day to frequent the *Lord's Table*. Though he was himſelf an excellent *Scholar*; yet he could by no means admire that anxious and laborious Sort of Learn-

[m]—E *Dionyſio* cæteriſq; priſcis Theologis quædam hauſerat; Quibus non ita favebat, ut uſquam contenderet adverſus decreta Eccleſiaſtica; ſed tamen ut minus eſſet iniquus iis, qui non probarent ſic paſſim in Templis adorari Imagines, pictas, ligneas, ſaxeas, æreas, aureas, argenteas: Item iis, qui dubitarent an Sacerdos inſigniter ac palam improbus conficeret aliquid Sacramentali functione, haudquaquam favens iſtorum errori; ſed indignatus iis, qui vita palam & indigne contaminata, præberent cauſam hujuſmodi ſuſpicionis. Collegia quæ multo magnificeq; ſumptu ſunt apud *Anglos* inſtituta, dicebat officere bonis ſtudiis, nec aliud eſſe quam invitabula ocioſorum: Neq; ſcolis publicis perinde multum tribuebat; quod ambitio profitendi, & quæſtus omnia vitians, corrumperet ſyncéritatem omnium diſciplinarum. Ut Confeſſionem ſecretam vehementer probabat, negans ſe ulla ex re capere tantundem Conſolationis ac boni Spiritus; ita anxiam ac ſubinde repetitam vehementer damnabat. Cum apud *Anglos* mos ſit, ut

Learning, that was to be gained by the running through all ſorts of Books. He ſaid this did but wear away the natural Edge of *Human Underſtanding*, and made Men the leſs capable of a true *Chriſtian Simplicity*, and the right *Evangelical Charity*. He had a mighty Eſteem for the *Apoſtolical Epiſtles*; but was more affected with the admirable *Words* of our *Saviour* in the *Goſpels*: Which he thought infinitely exceeded the other; and therefore he ſelected all the Sayings of our Saviour under certain Heads, and intended to write a Book upon them. He miſliked very much, that *Prieſts* ſhould be enjoin'd to run over every Day a Courſe of *Prayers* and *Pſalms*; though at Home, or in their Journeys: For he would have all *Divine Service* performed in the moſt ſerious and ſolemn Manner. There were many Opinions commonly received in the *Schools*, from which he diſſented very much in his own private Judgement: And he would ſometimes debate them among his familiar Friends; though he was more reſerved in common Conver-

ut Sacerdotes fere quotidie faciant rem Divinam; ille tamen contentus erat diebus Dominicis, ac Feſtis ſacrificare; aut certe pauculis diebus extra hos - Sive quod ſacris ſtudiis, quibus ſe parabat ad concionandum, & Eccleſiæ ſuæ negotiis diſtineretur, ſive quod comperiret; ſe majore cum Affectu ſacrificare, ſi id ex intervallo faceret. Haudquaquam tamen improbabat illorum inſtitutum, quibus placeret quotidie adire Menſam Dominicam. Cum eſſet ipſe doctiſſimus; tamen anxiam hanc & laborioſam Sapientiam non probabat; quæ ex omnium Diſciplinarum cognitione, & ex omnium Autorum lectione, velut anſis omnibus abſolvitur; dictitans ita deteri nativam illam Ingenii ſanitatem, ac ſynceritatem, homineſque reddi minus ſanos, & ad Chriſtianam Innocentiam, puramq; ac ſimpli-

verſation, to avoid a double Inconvenience; it being to expoſe himſelf, and yet work no good upon others. There was no Book ſo *Heretical*, that he did not read over with great Attention: And he ſaid, that he often learned more out of theſe, than from ſuch as they call'd *Orthodox* Writers; thoſe who go on in the Road that others lead them.

It is not to be wonder'd that the greateſt, and the beſt of Men, are often wedded to ſome little *Peculiarities* of Errour: But as we are not obliged to ſubſcribe to all their *Opinions*, ſo likewiſe not to think the worſe of them for them, if they are not deſtructive of *Love* and good *Works*.

Thus it is very plain, that the *Dean* was got clear of many of the groſſeſt *Errors* and rankeſt *Superſtitions* of the *Romiſh* Church: Which (conſidering the Age he lived in) was as much as could be expected; and much more than was commonly practiſed at that Time. But either out of Conformity to the common Uſages of the Church, or thinking ſome of the *Rites and Ceremonies* not in themſelves ſinful, he complied with them in other things. And yet the *Bigots* of that Church gave him a great

plicem Charitatem minus idoneos. Plurimum tribuebat *Epiſtolis Apoſtolicis*, ſed ita ſuſpiciebat admirabilem illam Chriſti Majeſtatem, ut ad hanc quodammodo ſordeſcerent Apoſtolorum ſcripta. Omnia fere Chriſti dicta miro ingenio revocarat ad terniones; unde & librum inſtituerat ſcribere. Quod Sacerdotes, etiam occupati, quotidie tam prolixas Preces exhaurire cogerentur, etiam domi atque in itinere, vehementer admirabatur; nam Cultum Eccleſiaſticum magnifice fieri valde probabat. Innumera ſunt hodie in publicis Scho-

great deal of *Diſturbance* for his ſwerving from thoſe very palpable *Errors*, which make up the Main of their *Religion*; ſuch as *Worſhipping of Images*, *Auricular Confeſſion*, &c[n]. beforementioned. And as for the Doctrine of *Purgatory* (which, of all others, is the moſt gainful amongſt them) it appears by a Paſſage in his *Comment* on the *Epiſtle to the Corinthians*, he did by no means approve of it. He very honeſtly interprets that great Text 1 *Cor.* iii. 13, 14. quite contrary to the whole Current of their own Interpreters: His Gloſs upon *Cujuſque opus, quale ſit, ignis probabit*, being thus; *Idem ſpiritus purgatorius viri cujuſque opus, quale ſit, probabit.* i. e. *The Spirit of God, which is of a purging or purifying Nature, ſhall diſcover*, or *make manifeſt, every one's Work, what it is.* And he adds; *Spiritus ille bonus & ſanctus eſt*, &c. *It is the good and holy Spirit of God* (not the *Fire of Purgatory*, which theſe Men are ſo fond of, and which brings no ſmall Gain to ſuch *Craftsmen*) *that will make this Diſcovery.*

Eraſmus, who was very intimate with the *Dean*, and often entertain'd by him, and thereby had a full Opportunity of knowing his Ways

Scholis receptiſſima, a quibus ille plurimum diſſentiebat; de quibus inter æmulos ſolet aliquando conferre, apud alios diſſimulabat; ne geminum caperet incommodum, ut & nihil proficeret, niſi in pejus, & exiſtimationis ſuæ jacturam faceret. Nullus erat liber tam hæreticus, quem ille non attente evolveret; dicens ſe plus aliquotiens ex illis capere fructus, quam ex horum libris qui ſic omnia definiunt, ut frequenter adulentur Coryphæis, nonnunquam & ſibi ipſis. *Ibid.*

[n] *Auricular Confeſſion muſt needs been the more odious to him, if it*

was

Ways and Methods of Living, and governing his Family, *&c.* hath tranſmitted the following *Relation* as an *Example* to *Poſterity*. And it is more than probable that moſt of the Obſervations he made in relation to his Learning and Way of Living, were more from his own Knowledge, than from any Informations from others. He often tells us ſo, more particularly in one of his Epiſtles, wherein he has theſe Words. 'There is at *London* D. *John Colet*, Dean 'of *Paul's*; a Man who has happily conjoin'd 'the deepeſt Learning with the greateſt Piety, 'and therefore is of the higheſt Eſteem and Au-'thority among all ſorts of People. He loves my 'Converſation ſo well, that he would live with 'me above all Mankind[o].' No doubt then, ſuch Familiarity made him privy to all his Ways and Methods of Living; particularly ſuch as follow.

The *Dean's Table* (*ſays he*) 'which, under the 'Name of *Hoſpitality*, had before ſerved too much 'to *Pomp* and *Luxury*, he contracted to a more 'frugal and temperate Way of entertaining. 'And it having been his Cuſtom, for many 'Years, to eat but one Meal, that of *Dinner*, 'he

was now made ſuch an Engine of State, as I find related by an Engliſh *Writer. In Kynge* Henryes *Dayes the* VII. *the Cardynal* Murton, *and Byſhope* Foxe *of* Wyncheſtre, *delyvered unto the Kynges Grace the Confeſſyons of as many Lordes as his Grace luſted. Whoſoever was miſtruſted, if he ſhrove himſelf at the Chartre Houſe,* Syon, Grenewhyce, *at Seynt* Ihons, *or whereſoever it was, the Confeſſour was commaunded by the Autoryte of the Pope to delyver his Confeſſyon wrytten, and ſworn that it was all.* [Cited *in the* Practyce of Prelates, 1530. 8vo.]

[o] — Eſt *Londini Joan. Coletus,* Decanus apud D. *Paulum,* vir qui maximam eruditionem cum admirabili pietate copulavit, magnæ apud omnes auctoritatis Is me ſic amat, ut cum nemine quam mecum vivat libentius. [*Eraſ.* Ep. *Servatio.*]

'he had always the *Evening* to himſelf [p]. When 'he dined privately with his own Family, he 'had always ſome Strangers for his Gueſts; 'but the fewer, becauſe his Proviſion was 'frugal; which yet was neat and gentile. The 'Sittings were ſhort; and the Diſcourſes ſuch 'as pleaſed only the Learned and the Good. 'As ſoon as Grace, before Meat, was ſaid, 'ſome Boy, with a good Voice, read diſtinct-'ly a Chapter out of one of S. *Paul's Epiſtles*, or out of *the Proverbs of Solomon*. 'When he had done reading, the Dean would 'pitch upon ſome particular Part of it, and 'thence frame a Subject Matter of Diſcourſe; 'asking either the Learned, or ſuch as 'were otherwiſe of good Underſtanding, 'what was the Meaning of this or that 'Expreſſion: And he would ſo adapt and 'temper his Diſcourſe, that though it was 'grave and ſerious, yet it never tired, or 'gave any Diſtaſte. Again, toward the End 'of *Dinner*, when the Company was rather 'ſatisfied than ſatiated, he would throw in 'another Subject of Diſcourſe: And thus he

[p] — Menſam Decani, quæ antea ſub Hoſpitalitatis Titulo luxui ſervierat, contraxit ad Frugalitatem. Nam cum & ante Annos aliquot, in totum abſtinuiſſet a Cœna, caruit veſpertinis Conviviis. Porro, quum ſerius pranderet, etiam tum minus habuit multos; ſed hoc pauciores, quod & frugalis apparatus eſſet, tametſi nitidus, & brevis accubitus; denique Sermones qui non delectarent niſi doctos ac bonos. Conſecrata Menſa, mox Puer aliquis, clara Voce, diſtincte pronunciabat Caput aliquod ex *Epiſtolis Pauli*, aut *Proverbiis Solomonis*. Ex eo delectum Locum ipſe fere repetebat, ac Sermonis Occaſionem ſumebat, ſciſcitans ab eruditis, ac ingeniosis etiam idiotis, quid hoc aut illud dictum ſibi vellet. Atque

'dismiss'd his Guests with a double Repast, refresh'd in their *Minds* as well as *Bodies*; so that they always went away better than they came, and were not oppress't with what they had eat and drunk. He was mightily delighted with the Conversation of his Friends; which he would sometimes protract till very late in the Evening: But all his Discourse was either of *Learning* or *Religion*. If he could not get an agreeable Companion (for it was not every Body he did like) one of his Servants read some Part of the *Holy Scriptures* to him. In his *Journeys* he would sometimes make me (*says Erasmus*) his Companion; and he was as easie and pleasant as any Man living: Yet he always carried a *Book* with him; and all his *Discourse* was seasoned with *Religion*. He was so impatient of whatsoever was foul and sordid, that he could not bear with any indecent or improper way of speaking. He loved to be neat and clean in his Goods, Furniture, Entertainment, Apparel, and Books,

que ita Sermonem temperabat, ut quanquam & pius & gravis, tamen nihil haberet tædii, aut supercilii. Rursus sub Convivii Finem, quum jam utcunque satisfactum esset, non voluptati, sed Necessitati, aliud Argumentum injecit, atque ita convivas dimisit & Animo & Corpore refectos, ut meliores discederent, quam venerant, & Stomachum minime cibis Onustum referrent. Impense delectabatur Amicorum Colloquiis, quæ sæpe differebat in multam Noctem; sed omnis illius Sermo, aut de Literis erat, aut de Christo. Si grati Confabulationis non erat Copia (nec enim quibuslibet delectabatur) Puer aliquis e sacris Libris aliquid pronunciabat. Me nonnunquam & Peregrinationis Comitem ascivit. Nihil erat eo festivius; sed semper Libellus erat Itineris comes,

'Books, and whatever belong'd to him; and 'yet he deſpiſed all *State* and *Magnificence*. 'His *Habit* was only *black*; though it was 'then common for the higher Clergy to be 'clad in *Purple*. His upper Garment was 'always of woollen Cloth, and plain; which, 'if the Weather was cold, and required it, 'he lined with Furr. Whatever came in 'by his *Eccleſiaſtical Preferments*, he deli-'vered to his *Steward*; to be laid out on '*Family-Occaſions*, or *Hoſpitality*: And all 'that aroſe from his own proper Eſtate '(which was very large) he gave away for '*pious* and *charitable* Uſes. Thus far *Eraſmus*.

Not leſs careful was he in fulfilling any *Truſt* that he had taken upon him, in relation to the charitable Bequeſts of others.

Being now Rector of the *Fraternity* or *Gild* of *Jheſus*, in the Croudes of this Church of S. *Paul's*, the better to diſcharge that Truſt, and his Conſcience in it, he firſt gather'd up all the Deeds and Evidences, Acts, Ordinances, and other Memorials relating to the Foundation and continued Eſtate of it, and then he cauſed them to be carefully tranſcribed in-

mes, nec alii Sermones, quam de Chriſto. Impatiens erat omnium Sordium, adeo ut nec Sermonem ferret ſolœcum, ac barbarie ſpurcum. Quicquid erat domeſticæ Supellectilis, quicquid apparatus in Cibis, quicquid in Veſtibus, quicquid in Libris, nitidum eſſe volebat; de Magnificentia non laborabat: Non niſi pullis veſtibus utebatur, cum illic Vulgo Sacerdotes & Theologi veſtiantur purpura. Summa Veſtis ſemper erat lanea ac ſimplex; ſi frigus hoc poſtulabat, interulis pelliciis ſe muniebat. Quicquid e Sacerdotiis redibat, id in Uſus domeſticos œconomo ſuo diſpenſandum reliquit; quod erat Patrimonii (erat autem ampliſſimum) ipſe in pios uſus diſtribuebat. [*Eraſ.* Ep. *Jo. Jonæ.* Id. *Jun.* 1721.]

to a Cartulary, or *Leger-Book*: And for the better Government of it, he cauſed a Body of new Statutes and Ordinances to be made, for the Regulation of Divine Service, for the regiſtring and entring of Charters and Evidences, for the paſſing of Accounts, *&c.* Which *Statutes* he got to be ſolemnly confirmed by *Commiſſioners*; the Lord Archbiſhop of *Canterbury*, as *Chancellor*, the Earl of *Surry*, as *Treaſurer*; Sir *Robert Fineux* and Sir *Robert Rede*, as *Chief Juſtices*, 24 *April*, 1507 [q].

It ſeems to have been owing to the like Care and publick Spirit of *Dean Colet*, that there

[q] *A fair* Copy *thereof is preſerved in the aforeſaid* Cartulary; *being a large and fair* Tranſcript *of all the* Muniments *belonging to the ſaid* Gild *or* Fraternity, *in* Velum, Folio, *now in the Hands of my Reverend and Learned Friend D.* Tho. Tanner, Chancellor *of the See of* Norwich, *thus* entituled:

This Booke bought and ordeigned by Maiſter John Colett, *Doctour of Divinitie, Dean of the Catheadral Churche of* Paules, *and Rectour of the Fraternitie and Guild of Jheſus in the Croudes of the ſaid Churche,* William Cromwell, *and* John Monke, *Wardens of the ſame recordeth and ſheweth the Copies of certain Letters Patentes of Kynges and Ordinaunces for the Fundacyon and Corporacyon of the foreſeyd Fraternite. And alſo the Copyes of dyvers Charters and Dedes with Accomptes, and other Neceſſaryes, which hereafter are to be hadde, entitled, and remembred for the Behalfe of the ſaide Fraternite and Guyld*: I. *The Grante of Kynge* Henry *the Sixte, for the Foundation and Corporation.* II. *The Confirmation of Kynge* Henry VII. teſte meipſo apud Croydon, decimo ſexto die Aprilis, Anno Regni noſtri viceſimo ſecundo. III. *The Actes and Ordenaunces examined, approved, and accepte by the moſt Reverend Fader in God* William *Archbyſhope of* Caunterbury, *Chancellour of* Englande; John Fyneux, *Chiefe Juſtyce of the Kynges Benche*; *and* Robert Rede, *Chiefe Juſtice of the Common Pleace, who ſette thereto theyr Sygnet Manuell the* 28 *Day of* April, XXII Hen. VII. IV. *Other Ordenaunces enacted for Divine Servyce by the ſaid Rectour, Wardens, and Brothers of the ſaid Fraternite* [*beginning*] *For as moche as the honorable Perſon Maiſter* John Colett, *Doctour in Theology, Deane of the Cathedrall Churche of Sayne* Paules, *in the Citee of* London, *and Rectour of the Fraternite*, &c. V. *The Regeſtryng and Entryng of* di-

there was about the ſame Time an Enquiry made after the ſeveral *Chantries* founded within the *Cathedral Church* of S. *Paul*, and the *Parochial Churches* and *Chappels* within the City of *London*; found entred at the Beginning of the Regiſtry of D. *Fitz-James*, Biſhop of *London* [r]. Beſides which, there was alſo a *Chantry* in the Church of S. *Paul*, founded 2 *July*, 23 *Hen.* III. by *Martin*, one of the *Juſtices* of the *Common Pleas*, and *Dean* of that Church, for two *Prieſts*, ordained to celebrate Divine Service there daily for his Soul, at the *Altar* of the *Apoſtles*. And two more, which are omitted in the ſaid Regiſtry, were founded, 6 *Kal. Maii*, by *Richard de Graveſend*, Biſhop of *London*: In whoſe Inventory *Prices* of *Corn*, &c. rated by himſelf, are as follow, *viz.*

divers Charters, Dedes, and Evydences belonging to the Fraternite. VI. *Accomptes paſſed for ſeveral Years.*

[r] Cantaria in Eccleſia S. *Pauli London*, dicta *Cheſthunt*, fundata pro Domino Rege & Epiſc. *Lond.* & dicitur quod duæ ſunt.

Cantaria in eadem Eccleſia pro Anima *Michaelis* de *Northborough* fundata.

Cantaria in dicta Eccleſia pro Anima *Nicolai Wokyndon.*

Cantaria in eadem Eccleſia pro Anima *Euſtachii* dudum *Lond.* Epiſc.

Cantaria Sancti *Nicolai* de *Berkynge Chyrche* juxta Turrim *London.*

Cantaria in Eccleſia de *Aldermanbury* pro Animabus *Stephani Botrell*, & Uxoris ejus.

Cantaria in Eccleſia Sancti *Benedicti Sherhog* pro Animabus *Tho. Romayne*, & aliorum.

Sunt duæ Cantariæ in Eccleſia de *Aldermary Church-Lane*, immediate Juriſdictionis Archiep. *Cant.* pro Anima *Tho. Romayne*, & omnium Fidelium defunctorum fundata; ad quas Epiſc. *Lond.* qui pro tempore fuerit, vigore Teſtamenti dicti *Thomæ*, habet præſentare Dno *Cant.* Archiepiſc. quotiens illas vacare contigerit.

Item ſi Capella de *Guyholde Lond.* ſit Magiſtri ſive Cuſtodis ibi-

	s.	d.	
Malt-ground, —	3	4	the Quarter.
Peaſe, —— —	2	6	
Oats, —— —	2	0	
Bulls, —·—·—	7	4	a Piece.
Kine, —— —	6	0	
Mutton, —— —	1	0	
Ewe-Sheep, —·	0	8	
Capons, —— —	0	2	
Cocks, —— —	0	ob	
Hens, —— —	0	ob	

Amidſt all the *good Works*, and other Fruits of *Charity* and *Beneficence* beforementioned, *Dean Colet* could not eſcape the Cenſure of an *Heretick*, or an *Enemy* of the *Church*. For preaching frequently at S. *Paul's*, and before the King, and in other populous Aſſemblies, he would not refrain from ſpeaking, with ſome Freedom and Boldneſs, againſt the

ibidem miniſterio deſtituta per 24 Dies vel ultra, quod nullus ad illud per idem tempus Ep^o^ ſit præſentatus, tum vigore Fundationis ejuſdem liceat Ep^o^ *Lond.* qui pro tempore fuerit, ſeu ipſius vicario in ſpiritualibus generali, ſede plena, vel decano & capitulo ſede vacante, unum capellanum de Collegio in Magiſtrum præficere & cuſtodem.

Item ſunt 4 Cantariæ in dicto Colleg o fundatæ; ad quas, cum vacaverint, Major vel Cuſtos & Camerarius *London.* infra duodecim Dies a Tempore Vacationis ejuſdem habent præſentare. Alias Epiſc. *Lond.* qui pro Tempore fuerit infra alios XII Dies conferre poteſt, eodem Jure ſibi devoluto; & ſi ipſe ſit negligens per 12 Dies, tunc Decanus & Capitulum Eccleſ. Cath. S. *Pauli*, *London.* habent præſentare. E Collectaneis Rev. Patr. *White* Epiſc. *Petroburg.*

the vulgar Superſtitions and prevailing Corruptions in the Church. This expoſed him to the Hatred and Calumnies of the more ignorant and inferior Part of the Clergy; and eſpecially of thoſe belonging to his own Choir, who could not well bear his Love of Diſcipline and Regulation of Manners, being ſo very obnoxious themſelves to Church-Cenſures on the account of their ill Behaviour[r]: And then knowing that the Biſhop of *London* (D. *Fitz-James*) was not well affected towards him, they were ready to take any Opportunity of incenſing him more againſt him.

There is a Letter of *Eraſmus*'s to D. *Colet*, *Anno* 1560, which relates to the Uneaſineſs and Oppoſition the *Dean* began to meet with from thoſe fierce *Bigots*, (the Clergy of that Time,) which tells him; 'He now 'begins to ſmell out that Sort of Men of 'whom *Colet* had complained, and of whom 'they would talk more when they met[s].'

[r] *How profane and diſſolute ſome of the* Popiſh *Choir of* Paul's *were about this Time, does appear in the Remnant of an old* Engliſh *Book, printed in the latter End of* Henry VII. *that has this plain Story in it.* "*Certeyne of Vycars* "*of* Poules *dyſpoſed to be merye* "*on a Soudaye at hye Maſſe tyme,* "*ſent another madde Felowe of* "*theyr Acquayntance unto a fo-* "*lyſhe dronken Preeſt upon the* "*Toppe of the Stayres by the* "*Chauncell Dore, and ſpake to* "*hym, and ſayd thus, Syr, my* "*Maiſtre hath ſent you a Bottell* "*to putt your Drynke in, becauſe* "*ye can kepe none in your Brayne.* "*Thys Preeſt beynge therewith ve-* "*ry angrye, all ſodenly toke the* "*Bottell, and with his Fote ſlange* "*it down into the Bodye of the* "*Churche upon the Gentylmennes* "*Heddes.*

[s] Jam nunc ſubodoror Genus hoc Hominum, de quo memineras; qua de re plura coram *Cantabrigiæ* tertio Non. *Octob.* MDVI.

I believe he meant the Biſhop of *London*, and his *School-Divines*, who were now beginning to accuſe the *Dean* of *Hereſie*.

" ' The *Dean* (*ſays he*) had never ſtood ' right with the Biſhop, who was a very rigid ' *Scotiſt*, and the more jealous of the *Dean*, ' becauſe his Lectures and Sermons were chiefly employed in opening the Senſe of the ' *Scriptures*; which being in the new Way of ' *Learning*, was called *Hereſie*. And in Truth, ' at that Time, any *Divine* that had more ' *Learning* or *Piety* than the groſſer Part of ' his Order, or did touch or talk of any thing ' out of the common Road of the Church of ' *Rome*, was counted a *perverſe Heretick*, or at ' leaſt ſuſpected of the Crime of *Heretical* ' *Pravity*. The *Biſhop* upon this Score accuſes ' the *Dean* to the *Archbiſhop*, as a dangerous ' Man; and calling in the Aſſiſtance of two ' other Biſhops of equal *Bigottry*, and no ' leſs *Virulency*, he began to create him ' a great deal of Trouble and Vexation; ' uſing no other Weapon but that of the ' Charge

" Jam ne quid defuiſſe putetur abſolutæ *Coleti* Pietati, tempeſtates quibus agitatus eſt, accipe. Nunquam illi bene convenerat cum ſuo Epiſcopo; de cujus moribus ne quid dicam, ſuperſtitioſus atq; invictus erat *Scotiſta*, & hoc nomine ſibi ſemi-deus videbatur. Quo quidem ex Genere, cum aliquot noverim quos nolim improbos appellare, nullum tamen adhuc vidi quem mea quidem Sententia poſſis vere pureq; dicere *Chriſtianum*. Nec admodum gratus erat pleriſq; ſui Collegii, quod tenacior eſſet diſciplinæ regularis; ac ſubinde quiritabantur ſe pro monachis haberi, quanquam hoc Collegium olim fuit, & in vetuſtis Syngraphis vocatur Orientale Monaſterium. Sed cum jam Odium ſenis Epiſcopi, jam enim erat non minor Annis octoginta, atrocius eſſet quam ut premi poſ-

'Charge of *Hereſie*, which was then reckon-
'ed the moſt fatal Engine for the Deſtruction
'of their Enemies. So the Biſhop drew up
'certain Articles againſt the Dean. *One* was,
'That the ſaid D. *Colet* had taught, that
'Images were not to be worſhipp'd. A *ſecond*
'was, That he had preach'd againſt the tem-
'poral Poſſeſſions of the Biſhops, by denying
'that the repeated Exhortation of Chriſt to
'*Peter*, *to feed his Sheep*, could be at all meant
'of Hoſpitality, or the worldly Ways of Enter-
'tainment, becauſe the Apoſtles were then
'poor, and unable to give any ſuch Recepti-
'on. A *Third* was, That he had preach'd a-
'gainſt ſome Mens reading their Sermons in a
'cold unaffected Manner, whereby he muſt
'needs mean to reflect upon the Biſhop him-
'ſelf, who, by reaſon of his old Age, had ta-
'ken up that idler Way of preaching.

'But

poſſet, aſcitis duobus Epiſcopis æque cordatis, nec minus virulentis, incipit *Coleto* Negotium faceſſere, non alio telo, quam quo ſolent iſti, ſi quando cuiquam exitium moliuntur. Defert eum apud Archiepiſc. *Cant.* Articulis aliquot notatis, quos ex illius Concionibus decerpſerat. Quorum unus erat, quod docuiſſet non adorandas imagines. Alter, quod ſuſtuliſſet e *Paulo* laudatam Hoſpitalitatem, qui narrans illud ex Evangelio, *paſce, paſce, paſce Oves meas*, cum in prioribus duobus cum reliquis interpretibus conſentiret, paſce Exemplis Vitæ, paſce Sermone Doctrinæ, in tertio diſſenſiſſet, negans convenire ut Apoſtoli, qui tum erant pauperes, juberentur Oves ſuas paſcere ſubſidio temporali, & hujus loco aliud quiddam ſubſtituiſſet: Tertius, quod cum in Concione dixiſſet quoſdam de charta concionari (id quod multi frigide faciunt in *Anglia*) obliq; taxaſſet Epiſcopum, qui ob ſenium id ſolitus ſit facere. Archiepiſcopus, cui *Coleti* Dotes erant egregie cognitæ, patrocinium innocentis ſuſcepit, e Judice factus Patronus, cum ipſe *Coletus* ad hæc aliaq; ſtultiora reſpondere dedignaretur. Non conquievit tamen ſenis odium; tentavit aulam regi-

am

'But Archbiſhop *Warham*, who knew the 'Integrity and *Worth* of D. *Colet*, under-'took to defend the innocent Party; and 'from a *Judge* became his *Advocate* and 'Patron, and diſmiſt him without giving 'him the Trouble of putting in any for-'mal *Anſwer*. And yet the old Biſhop did 'not cool in his Spirit of Perſecution; but in 'Effect appealed from the *Archbiſhop* to the 'King, by endeavouring all that was poſſible, 'to incenſe his Highneſs and the whole Court 'againſt him, as we ſhall ſee hereafter.

This Account given by *Eraſmus* is, no doubt, the moſt *authentick*; becauſe he had it from the *Dean's* own Mouth, as their Letters imply: And poſſibly he might have had it alſo from the Report of Archbiſhop *Warham* himſelf. But the Relation of this Matter given by Mr. *Fox*, and his very Introduction of it, ſeems to have been all taken from this Epiſtle of *Eraſmus*, with no additional Particulars of Time or Place, or any other Circumſtances[w]: An Argument that no Copy of the Ar-

am in *Coletum* concitare, atq; imprimis Regem ipſum. [*Eraſ.* Ep. *Jod. Jon.* Id. *Jun.* 1521.]

[w] *It is obſervable that Mr.* Fox *has nothing of theſe* Troubles *of* D. Colet, *neither in his* Latine *Edition, dated from* Baſil, Sept. 1. 1559. [Rerum in Eccleſia geſtarum Commentarii] *nor in the firſt* Engliſh *Impreſſion*, fol. *But afterwards he inſerted this Account from* Eraſmus, *in his Book of* Martyrs, Vol. II. p. 54. 'D. John Colet, *after he came from* Italy *and* Paris, *began to read the* Epiſtles of S. Paul *openly in* Oxford, *inſtead of* Scotus *and* Thomas: *From whence he was called by the King, and made* Dean *of* S. Paul's; *where he accuſtom'd much to preach, not without a great Auditory, as well of the King's Court, as of the Citizens and others. And although the Blindneſs of that Time carried him away after the*

'*cbm-*

Articles, or other Acts of Proceſs, were remaining in his Time; and I believe, none have been ſince found: At leaſt there is no Manner of Hint and Reference that Way in the Regiſter of Archbiſhop *Warham*; nor in that of *Fitz-James*, Biſhop of *London*, which indeed begins only from the 4th of *March*, 1508-9. the third Year of his Tranſlation.

There may be room to conjecture, that the Proceedings of the Biſhop againſt M. Dean *Colet* were not by way of firſt Inſtance before Archbiſhop *Warham*, but rather by *Appeal*. That the Biſhop of *London* had given the Dean a Citation at leaſt to his own *Conſiſtory* (where his Lordſhip was often found proceeding againſt *Hereticks*) and upon Contempt for

'*common Errour of* Popery; *yet* '*in Ripeneſs of Judgement, he* '*ſeem'd ſomething to incline from* '*the vulgar Trade of that Age.* '*The religious Order of Monks and* '*Friers he phanſied not; as nei-* '*ther could he greatly favour the* '*barbarous Divinity of the School-* '*Doctors, as of* Scotus; *but leaſt* '*of all* Thomas Aquinas. *The* '*Biſhop of* London, Fitz-James, '*bearing long Grudge and Diſplea-* '*ſure againſt* Colet, *with two o-* '*ther Biſhops taking his Part, like* '*to himſelf, entred Action of Com-* '*plaint againſt* Colet, *to the Arch-* '*biſhop of* Canterbury, *being then* '*William Warham. The mat-* '*ter of Complaint was divided in-* '*to three Articles. The* firſt *was,* '*for ſpeaking againſt worſhipping of* '*Images. The* ſecond *was, about* '*Hoſpitality; for that he, entreat-* '*ing upon the Place of the Goſpel,* '*paſce, paſce, paſce, feed, feed,* '*feed, when he had expounded the* '*two firſt for feeding with Exam-* '*ple of Life, and with Doctrine, in* '*the third, which the Schoolmen* '*do expound for feeding with Hoſ-* '*pitality, he left out the outward* '*feeding of the Belly, and applied* '*it another way. The* third *Crime* '*wherewith they charg'd him, was* '*for ſpeaking againſt thoſe as uſed* '*to preach only by Boſome-Ser-* '*mons, declaring nothing elſe to* '*the People but what they bring in* '*their Papers with them: Which* '*becauſe the Biſhop of* London *u-* '*ſed then much to do for his Age, he* '*took it as ſpoken againſt him, and* '*therefore bare him this Diſplea-* '*ſure. The Archbiſhop wiſely weigh-* '*ing the Matter, and being well* '*acquainted with* Colet, *ſo took* '*his*

for not anſwering the Allegations, the Biſhop had denounced ſome Sentence of Suſpenſion or Silence againſt him; This is ſufficiently intimated in other Letters of *Eraſmus:* And from this Sentence D. *Colet* might appeal to the Archbiſhop of *Canterbury*: Who being a Prelate of greater *Wiſdom* and *Moderation*, ſaw through the Charge, that it was frivolous and vexatious; and ſo with a larger Soul, and more Chriſtian Charity, he defended this good Man from that Perſecution; and encouraged him to return to his plain and uſeful Way of Preaching.

We have alſo a good Account of this Matter given us by Archbiſhop *Parker*, or by his Suggeſtion, in the Lives of his Predeceſſors, the Archbiſhops of *Canterbury* [x]. Mr.

' *his Part againſt his Accuſers,* ' *that he at that Time was rid* ' *out of Trouble.*

[x] Vir fuit *Coletus* tam *Latino*, quam materno Sermone facundus atq; copioſus; vitæ præterea integer, prudens, comis atque frugi; cumq; *Paulinum* Decanatum accepiſſet, Regis beneficio, in divino Verbo prædicando aſſiduus fuit. Hic in Concionibus ſæpe pupugit bardos illos & ſtupidos Theologos, qui ſemper eundem meditatum Sermonem Concioni adferebant, & ex legendis notas, ac decantatas narrationes ſæpius iterabant. Inter hos tum fuit *Londinenſis* Epiſcopus, qui *Fitz-James* appellabatur, atq; hoc odio motus *Coletum* de Hæreſi coram *Warhamo* Archiepiſcopo poſtulabat: Quoniam, ut criminabatur, ſimulacrorum cultum damnabat: Deinde, cum de Verbis Salvatoris noſtri ad Apoſtolum *Petrum* ter repetitis, *Paſce Oves meas*, prædicarat, de Hoſpitalitate Mentionem nullam feciſſet, ſed tertiam paſcendi Chriſti Oves Rationem alio traduxiſſet: Poſtremo, quod Sermones Studio longo præmeditatos reprehenderet. Verum Archiepiſcopus, cum huic *Londinenſi* Epiſcopi Accuſationi ſubeſſe odium, ipſaq; Accuſationis capita inania atq; frivola judicaret, & *Coletum* ob Theologiæ aliarumq; Scientiarum peritiam unice diligeret, cum Judicio ſolvit atq; liberavit. *Coletus* autem Judicio dimiſſus Verbum Dei frequentius, & ardentius prædicavit. [*Antiq. Britan.* ſub *Gulielmo Warham.* Edit. *Hanover*, fol. 306.]

Mr. *Fox* has farther obſerved; that *William Tyndal*, in his Book anſwering M. *Moore*, addeth moreover, and teſtifieth, that the Biſhop of *London* would have made the ſaid *Colet*, Dean of *Paul's*, an *Heretick*, for tranſlating the *Pater Noſter* into *Engliſh*, had not the Biſhop of *Canterbury* ſtood up for the Dean[y].

Biſhop *Latimer*, who was at that Time, a young Student at *Cambridge*, remember'd the Noiſe that the Proſecution of Dean *Colet* for Hereſie then made, and ſays expreſsly; That he *was not only in Trouble, but ſhould have been burnt, if God had not turn'd the King's Heart to the contrary*[z].

I think, I may farther add, from as good an Authority, that the Malice of his Enemies was ſo far from ending with his Life, that ſome time after he was dead and buried, he

[y] *The Words are in* Tyndal's *Anſwer unto M* More, *third Book*, xv Chap. More] *the Biſhop of* London, *was wiſe, virtuous, and cunning.* Tyndall] *For all thoſe three, yet he would have made the old Dean* Colet *of* Paules *an Heretick for tranſlating the* Pater Noſter *in* Engliſh; *had not the biſhop of* Canterbury *helpt the Dean.* [*Works of* Tyndal, *&c.* fol. Lond. 1573. *p.* 318.]

[z] *When I was at* Cambridge, *Maſter* George Stafford *read a Lecture there. I heard him; and in expounding the Epiſtle to the* Romans, *where St.* Paul *ſaith, That we ſhould* overcome *our* Enemy *with* well-doing, *and ſo* heap up hot Coals upon his Head; *now in expounding of that Place he brought in an Example, ſaying; That he knew in* London *a* rich *Marchant, which Marchant had a very* poor *Neighbour; yet for all his Povertye, he loved him very well, and lent him Money at his neede, and let him come to his Table whenſoever he would: It was even at that Time, when D.* Colet *was in Trouble, and ſhould have bin burnt, if God had not turned the King's Heart to the contrarie: Now the rich Man began to be a Scripture-Man, he began to ſmell the Goſpel; the poor Man was a Papiſt ſtill. But at laſt this poor Man was brought through the Lenity and Meekneſs of the rich Man from his Errour and Wickedneſs to the Knowledge of God's Word.* [*M.* Latymer's *Sermons*, 1595. 4to *p* 174.]

he had like to have been ſerved as *Mart. Bucer*, and *Paul Fagius* afterwards were; who were taken up, and burnt, at *Cambridge* [a].

After all theſe Authorities it may be fit to obſerve, that there is an unhappy Omiſſion in the *Eccleſiaſtical Hiſtory* of Mr. *Collier*; who leaves out all this Preaching of D. *Colet* againſt *Image-Worſhip*, and other *Corruptions* of the Church of *Rome*; and gives Account only of his *Lent-Sermons*, about *War*; as if they had been delivered in this Reign of *Henry* VII. when the Occaſion of their Subject did not offer it ſelf till the Preparations made by King *Henry* VIII. for a War againſt *France*, in 1512. But what is more ſurprizing, he doth not ſo much as mention his Name in his *Hiſtorical Dictionary*.

Beſides what hath been ſaid, there was another Reaſon why the *Dean* could not be very ſafe, amongſt thoſe whoſe tender Mercies were Cruelty; In this Age, if any Man was, by mere Humanity and Goodneſs, a Favourer or Reliever of the then reputed *Hereticks*, it was enough, in the Eye of the Church,

[a] — *Seldom ſhall ye ſee a known Heretyke buried, but moſt commonly burned. Example of this hath bene lately ſeene here in* England, *by* Thomas Hytton, Thomas Bylney, *&c. The Body of* Formoſus *was firſt taken up by* Steven VI. *Biſhop of* Rome, *and diſgraded. The Bones of Maſter* John Wicliff *were taken up and burned* XL *Year after his Death. So of late Years, in* Worceſter *Dioceſe, the Body of Maſter* William Tracy, *Eſq; and in* London, *the Body of* Richard Hunn, *Merchant-Taylor. Moreover,* John Colet, *Dean of* Paul's *in* London, *alſo was not far from the ſame, for reading* Pauls Epiſtles, *by his Lyfe; had not there weighty Matters bene in the Way.* [John Bale, *in his* Image of both Churches, *or Paraphraſe on S.* John's Revelation, *Chap.* XI. *on thoſe Words,* ſhall not ſuffer their Bodies to be put in Graves.]

Church, to make him Partaker of their Crimes: And this was the Caſe of D. *Colet*. He had a great Tenderneſs and Compaſſion for the honeſt People, who ſuffered as *Lollards*. One of them, it ſeems, had been cenſured and condemn'd in the ſpiritual Court, and committed to one of the King's Priſons, as given up to the Civil Magiſtrate for an obſtinate Offender: But *Dean Colet* had the *Courage* to interpoſe for him with the King himſelf (a Prince of noble *Wiſdom* and *Clemency*) and by his own ſingle Intereſt, got him his *Life* and *Liberty*: An Act of Chriſtian Compaſſion which *Eraſmus*, then in *Flanders*, highly commended in a Letter to *Andr. Ammonius* [b] in *England*; which we find in the *London-Edition*, dated 1513, but moſt likely ſhould be 1517 [c].

This *Ammonius* had ſome time before this, in a Letter to *Eraſmus* from *London*, mentioned the Severity that was exerciſed towards the new Profeſſors; ſo that the Price of Wood was raiſed by it, much of it being ſpent in burning of *Hereticks*, who encreaſed dai-

[b] Gaudeo N. ereptum a carcere Regio; id ſi tuo quoque bono factum eſt, duplici nomine gaudeo. Amo *Coleti* tam Chriſtianum Animum; nam ejus unius Opera liberatum audio, cum is ſemper inter amiciſſimos, cum jam Amicus urgeretur Epiſcoporum Calumniis, ab illius adverſariis ſteterit. [*Eraſ.* Ep. *Andr. Ammonio.*]

[c] Eraſmus, *at other Times, knowing the ſingular Humanity and good Diſpoſition of his Friend* Colet, *had recommended Objects of* Compaſſion *and* Charity *to him; from whom he was ſure to meet with ſome ſuitable* Relief: *Particularly he tells* Pet. Ægidius, *he had done for a Friend of his. Petrus Cocles* fortaſſe decumbit; nam audio non modo ſpoliatum, verum etiam delumbatum: Id ſi verum eſt, doleo Vicem Hominis. Jam *Coleto* ſcripſi, ut ſuccurrat Homini. *Bruxellis*, XIV *Cal. Dec.* [*Eraſ.* Ep. *Pet. Ægidio* Ed. *Baſ.* 1521. p. 329]

daily [d]; *Eraſmus*, in his Anſwer, ſeems to jeſt upon the poor Sufferers; as if he was very angry with them for conſuming ſo much Wood, and raiſing the Price thereof ſo near Winter [e]. But though he took this Liberty in playing upon the poor *Hereticks*, yet it is very plain, he mightily deſpiſed the popular Religion in the Church at that Time. This appears from ſeveral Inſtances already mention'd; to which more might be added (would they not make too long a Digreſſion) It is very certain, he was extremely pleaſed to hear News of his Friend *Colet*'s Deliverance out of his Troubles. For though the *Dean* had, in the Time of his Perſecution, jeſted with *Eraſmus*, and given him ſome Reprimand for running out of Town without calling at the Deanery, as if he had been afraid to come near a Perſon infected with *Hereſie*, and under a Suſpenſion for it: Yet *Eraſmus* aſſures him; 'That was not the Rea-'ſon, but his haſte for Fear of the *Plague*; upon 'which Account he ſince had left *Cambridge*, 'and got into a Country-Village to be ſafe.' And in the ſame Letter he congratulates Dean *Colet*, for getting out of his *Troubles* for *Hereſie*, and having his *Suſpenſion* taken of. And as he had wiſh'd him Joy of this in a former Letter, he now again repeats his hearty Satisfaction, that he was at Liberty to return to his

[d] — Lignorum Pretium auctum eſſe non miror; multi quotidie Hæretici holocauſtum nobis præbent, plures tamen ſuccreſcunt. [*Andr. Ammonio* Ep. *Eraſmi.*]

[e] — Iſtis Hæreticis vel hoc Nomine ſum iniquior, quod inſtante bruma nobis auxerint lignorum pretium. — [*Eraſmus Ammonio.*]

his former holy and uſeful Labours of the Pulpit; not doubting but the Interruption given to him, would turn to a good Account, and make the People more deſirous to hear him [f].

Indeed the Troubles and Perſecutions which the good *Dean* met with, ſeemed only to have this Influence upon him, that they made him more *devout*, and more *charitable*; weaning him from the *World*, and bringing him in *Mind* and *Soul* much nearer unto *Heaven*.

He had a plentiful Eſtate, without any very near Relations: And as he had already diſpenſed the yearly Produce of it in the occaſional Demands of *Piety*, *Bounty*, and *Charity*; ſo he now, in the midſt of his Life and Health, reſolved to conſecrate the whole *Property* of it, to ſome ſtanding and perpetual *Benefaction*. Yet he had ſome Debate within himſelf what would be the beſt Work for the trueſt Uſe and Service of the Church

[f] De reddita Quiete dici non poteſt quam tibi gratuler.—— Sentio te ſubſtomachari, quod iterum te inſalutato *Londinum* reliquerim; & Impatientiam taxas meam. Equidem non inficias eo Morbum meum; verum nihil tum fuit hujuſmodi, cujuſmodi ſuſpicaris. Primum nihil erat quod tecum agerem: Et palam admonuit me tuus *Gulielmus*, te Literis ſcribendis occupatiſſimum eſſe, ne quid obturbarem; quanquam ego nec in hoc veneram, ſed ut Literas ad me miſſas a tuo *Gulielmo* reciperem; & adeo me properabam iſthinc ſubducere propter metum Peſtis, ut nec Cubiculum meum fuerim ingreſſus —— Hoc Animo non ſalutavi te — Gratulatus ſum proximis Literis: At iterum gratulor, quod ad ſanctiſſimos illos ac ſaluberrimos concionandi Labores redieris. Arbitror enim Ceſſatiunculam illam in bonum etiam verſum iri, dum avidius audient, cujus Vocem aliquandiu deſiderarunt. Incolumem te tueatur Opt. Max. *Jeſus*. *Cantabrigiæ*, Calend. *Nov. Anno* 1507. rectius MDXV. [*Eraſ.* Ep. Edit. *Baſ.* 1521. p. 29.]

and Nation; of immediate Benefit to the present Age, and of most lasting Advantage to Posterity. The Channels of *publick Charity* in *England* had been long since the Building and Adorning of *Churches*; then the Founding and Endowing of *Monasteries*, and what they call'd *Religious Houses*; after this the Establishing *Chauntries*, and perpetual Masses for the Souls of the Dead; soon after the Erecting of *Colleges*, and Providing for *Students* in the *Universities* [g].

The *latter* of these Works of Charity was most agreeable to the Judgement of D. *Colet*, if under those Regulations which he had formed in his Mind. But he saw Persons of higher Rank and Order engaging in those noble Designs [h]: And it is plain, he had taken some Offence and Prejudice against the Universities, Colleges, and Schools; as filled too much with idle, ignorant Fellows; who about that Time studied nothing but to be of the Party of *Scotus* and *Aquinas*, and to snarl and wrangle. He consider'd there was a much politer Learning brought out of *Italy*, and spread by the Art of Printing, that might be properly called *good Letters*; consisting in the Knowledge and Practice of the *Latine* and *Greek* Tongues, for the understanding and imitating the pure ancient Writers, and for open-

[g] *By* Margaret *Countess of* Richmond, William Smith *Bishop of* Lincoln, Richard Fox *Bishop of* Winchester, Hugh Oldham *Bishop of* Exeter.

[h] *Under this Year* 1508. *the* Oxford Historian *relates, that King* Henry VII. *had some good Intentions of being a* Benefactor *to that famous* University; *but was*

opening the Senſe of the Scriptures, and looking back upon the State of the Primitive Church, and enquiring what Reaſon and Religion were of old in the Simplicity and Sincerity of them, before they were perplext and defiled by the Barbarity that had broken in upon the Church of *Rome*, and was induſtriouſly maintained in her *Colleges* and *Schools*. And therefore he thought it would better ſerve the Purpoſe of the Reſtoration and Improvement of Learning, to provide a *Grammar-School*, for the Inſtruction of Youth in the two ſubſidiary Languages of *Latin* and *Greek*, to come at the true Senſe and Spirit of Claſſick Authors, to know how to read, ſpeak, and write in a proper and agreeable Way; and ſo to lay the beſt and only Foundation for *Academical Studies*, and eſpecially thoſe of *Divinity:* That in being the *Founder* of one ſuch *Grammar-School*, he ſhould in Effect be the *Reſtorer* of the two *Univerſities*; in preparing and fitting the Youth of the Nation for the better receiving any Benefit from them.

When he had, upon ſuch (and the like) Motives, fixt the *Nature* of his *Charity*, he could not be long in determining the Place of it. *London* was his native City; wherein his Father had obtain'd a fair Portion of Wealth and Honour:

was diverted from it by reaſon the State of Learning was then very low. The Scholars *deſpiſed* Greek, *and addicted themſelves wholly to a contentious* Sophiſtry; *the* Monks *and* Regulars *were given up to* Luxury, *and all manner of* Immorality: *And if any of the* Students *were ſober and induſtrious, and had more Learning than the reſt, they were inclin'd to the* Hereſies *of* Wicleffe, *and durſt not appear in the publick Schools.*

And he bore a new Relation to it, as *Dean* of the noble *Cathedral Church* in the midſt of it. He alſo found the City in nothing more deficient than in *publick Schools*, for the Education of Youth. And moreover he thought, for his farther Encouragement, that the Sons of his *Fellow-Citizens* were naturally more capable of Learning than thoſe who had a Ruſtical Birth and Breeding [i].

This noble Impulſe of *Chriſtian Charity*, in the founding of *Grammar-Schools*, was one of the Providential Ways and Means for bringing about the bleſſed *Reformation*: And it is therefore obſervable, that within thirty Years before it, there were more *Grammar-Schools* erected and endowed in *England*, than had been in three hundred Years preceding: One at *Chicheſter*, by D. *Edward Story*, Biſhop of that See, who left a farther Benefaction to it, by his laſt Will, dated 8th *Dec.* 1502 [k]. Another at *Mancheſter*, by *Hugh Oldham*, Biſhop of *Exeter*, who died 1519 [l]. Another at *Binton* in *Somerſetſhire*, by D. *Fitz-James*, Biſhop of

[i] *The building and endowing this* School *was a Work that raiſed the Envy of the* great *Men, to ſee a private Clergyman able to be ſuch a magnificent* Benefactor; *as* Tho Moore *writes to D.* Colet —Neque valde miror, ſi clariſſimæ *Scolæ* tuæ rumpantur invidia. Vident enim, uti ex Equo *Trojano* prodierunt *Græci*, qui barbaram diruere *Trojam*, ſic e tua prodire *Scola*, qui ipſorum arguunt atq; ſubvertunt inſcitiam — [*Cited by* Stapleton, Tom. 4.]

[k] — Item Succeſſoribus meis in perpetuum duo Meſſuagia, & Terras pertinentes eiſdem in *Ambley*; ſcilicet ut habeant inde annuatim duo marcas, ut ſint faventes & benevoli Scolæ meæ Grammaticali *Ciceſtriæ* per me erectæ — Probat. 17 *Martii*. [Reg. *Cant.* MS.]

[l] *At* Mancheſter, *in* Lancaſhire, *Biſhop* Oldham *built an House*

of *London*, and his Brother Sir *John Fitz-James*, Lord Chief Juſtice of *England*: A fourth at *Cirenceſter* in *Glouceſterſhire*, by D. *Thomas Ruthal*, Biſhop of *Durham*[m]: A fifth at *Roulſton* in *Staffordſhire*, by D. *Robert Sherborn*, Biſhop of S. *Davids*, Predeceſſor to D. *Colet* in the Deanery of *Paul's*[n]: A ſixth at *Kingſton* upon *Hull*, by *John Alcock*, Biſhop of *Ely*[o]: A ſeventh at *Sutton-Colfield* in *Warwickſhire*, by D. *John Harman* (alias *Veyſy*) Biſhop of *Exeter*: An eighth at *Farnworth* in *Lancaſhire*, by D. *William Smith*, Biſhop of *Lincoln*, born there: A ninth at *Appleby* in *Weſtmoreland*, by *Thomas Langton*, Biſhop of *Wincheſter*: A tenth at *Ipſwich* in *Suffolk*, by Cardinal *Wolſey*[p]: Another at *Wymbourn* in *Dorſetſhire*, by *Margaret* Counteſs of *Richmond*[q]: Another at *Wolverhampton* in *Staf-*

Houſe to be imployed for a School, *joining to the College-Houſe on the Weſt Part. Of this School he appointed a* Maſter *and* Uſher; *who were to teach Children* Grammar *after the Manner and Form of the School of* Banbury *in* Oxfordſhire, *where* Thomas Stanbridge [but *John* it ſhou'd be, that being the Name of the *Grammarian*] *taught.* [Athen. Oxon. Vol. 1. Col. 562, 565]

[m] *D.* Tho. Ruthal, *born at* Cirenceſter —— *towards his latter End founded a free School at the Place of his Nativity, and gave a Houſe and ſeven Pounds* per Annum, *for the Maintenance of a Maſter.* [Ath. Ox. Vol. 1. Col. 565.]

[n] Ath. Oxon. Vol. 1. Col. 574. — *A certain Note collected by Sir* William Dugdale, *and communicated to me, informs; that the ſaid* Rob. Sherborne *founded a free School in the Time of* Hen. 8. *at* Roulſton *in* Staffordſhire.

[o] *Johannes* Epiſcopus *Elienſis* Scholam pueris in Grammatica inſtituendis extruxit, & doravit, apud *Kyngeſton* ſuper *Hulle*; & Capellam ibidem ad auſtrale Eccleſiæ latus poſuit. [MS. *J. W.*]

[p] Ath. Oxon. Vol. 1.

[q] — Stipendia conſtituit tribus hoc cœnobio [*Weſtmon.*] Monachis & Doctori *Grammatices* apud *Wimborn* — [Epitaph. *Margaretæ* Comitiſſæ *Richmond.*]

fordſhire, by Sir *Stephen Jennings*, Mayor of *London*: Another at *Macklesfield* in *Cheſhire*, by Sir *John Percival*, Mayor of *London*: As alſo another by the Lady *Thomaſine* his Wife, at S. *Mary Wike* in *Devonſhire*, where ſhe was born: And another at *Waltham-Stow* in *Eſſex*, by *George Monnox*, Mayor of *London*, 1515 [r]. beſides ſeveral other *Schools* in other Parts of the Kingdom. And after the *Reformation* was eſtabliſhed, the *Piety* and *Charity* of *Proteſtants* ran ſo faſt in this Channel, that in the next Age there wanted rather a *Regulation* of *Grammar-Schools*, than an *Increaſe* of them.

No doubt the ſame Motives occaſioned the raiſing of S. *Paul's School* in *London*: Which taking up ſome Years in purchaſing the Site, removing the Encumbrances, erecting the new Pile of Buildings, providing of ſuitable Maſters, and ſettling the Endowment in Truſt for ever; This might be the Reaſon, why our common Hiſtorians have differed ſo much in the Date of its *Foundation*, taking their Liberty within the Space of ſeven or eight Years.

This ſeems to be a true Account; That there was a Beginning, and even a conſiderable Progreſs made in it, before the Death of *Henry* VII. in the Year 1508. Accordingly the *Annals* annext to the *Norvicus* of *Alexander Nevil* place the *Foundation* in this Year [s]. And

[r] Stow's *Survey of* London, *p.* 89, 577.]

[s] Hoc Anno 1508. *Jo. Coletus*, Divi *Pauli* Decanus, ſuis ſum-

And *Polydore Virgil* ſeems to point out the ſame Time in the XXVI Book of his Hiſtory; which he concludes with the following *Memorial* of *Dean Colet*, and his ample *Foundation* of *Paul's School:* Speaking of the new Foundations of *Colleges* in *Oxford* and *Cambridge*; 'It was (*ſays he*) the ſame Spirit of Virtue 'and Glory that excited D. *John Colet*, Dean 'of S. *Paul's*, to propagate in ſome like 'Manner the Knowledge of good Letters. 'He being very eminent, as well for his Great-'neſs and Firmneſs of Mind, as for his Good-'neſs and Integrity of Life, was eſteemed 'among his Countrymen (the *Engliſh*) as if 'he had been a ſecond S. *Paul*. For being 'from a Child naturally devout and religious, 'as ſoon as he grew up, and was perfectly 'inſtructed in thoſe Arts and Sciences which 'are called the Studies of *Humanity*, he ap-'plied himſelf with the utmoſt Intention to '*Divinity*, and choſe out S. *Paul* for his great 'Maſter and Director: In whoſe Writings he 'was ſo converſant, both at *Oxford* and *Cam-'bridge*, and in *Italy*, that becoming a ſound

ſumptibus magnificam *Scholam* extruxit, in ea parte Cœmeterii *Paulini*, quæ ad Orientem ſpectat. Eodem Anno mortuus eſt *Henricus* ejus Nominis ſeptimus. [*Annal.* ad finem *Nordovici Alex. Nevil.*]

' — Idem etiam Virtutis & Gloriæ ſtimulus concitavit *Joannem Coletum*, Decanum quem dicunt Divi *Pauli*, ad iſtiuſmodi bonas Literas propagandi ſtudium. Is partim Animi atq; Mentis Virtute, partim Vitæ ac Morum Integritate ornatus, apud ſuos *Anglos* alter pene Apoſtolus *Paulus* habitus eſt, quod natura ſanctus & religioſus, ut primum ex Pueris exceſſit, atq; ab his Artibus quibus Ætas puerilis ad Humanitatem informatur, ſe ad Divina-

Divine, and a complete *Scholar*, as ſoon as he return'd from his Travels, he began to read publick Lectures out of the *Epiſtles* of S. *Paul*, in his native City of *London*, and to preach often in the Churches. And becauſe his *Life* was agreeable to his *Doctrine*, People were much the more attentive and complying to him. For he was a Man of exemplary *Temperance*, and all other *Virtues*. He eat but once a Day. He was not ambitious of *Honour*, nor covetous of worldly Wealth; ſo far from purſuing after *Riches*, that he rather avoided and fled from them, while they notwithſtanding purſued and overtook him. It ſo happened, that of two and twenty Children which *Henry Colet* his Father (a Citizen of great *Prudence* and *Virtue*) had by *Chriſtian* his Wife (an excellent Woman, of a good Family) this *John* was the only Survivour; and his Father's Inheritance came to him. When he was in full Poſſeſſion of it, obſerving that ma-

narum Literarum Studium contulit, & *Paulum* ſibi Præceptorem delegit, in eoq; cum *Oxonii* & *Cantabrigiæ*, tum in *Italia* ita exercuit, ut Homo factus ad Unguem, ſicut aiunt, cum mox Domum rediit, cœperit *Londini*, ubi natus eſt, *Pauli*nas legere Epiſtolas, & in Templis ſæpe concionari. Et quoniam non ſecus docebat quam vivebat, idcirco mirum in modum mortales in ejus optimis Præceptis acquieſcebant; Erat enim homo continentiſſimus, qui ſemel in die cibum capiebat: Non ſitiebat honores, non cupiebat Opes, non quærebat Divitias; quæ tamen eum fugientem ſecutæ, tandem conſecutæ ſunt. Sane accidit, ut ex duobus & viginti Filiis, quos *Henricus Coletus* ejus Pater, Civis ſumma Modeſtia & Gravitate, ex *Chriſtiana* Uxore, nobili Muliere ſuſceperat, ſolus ipſe ſuperſtes fuerat; eiq; Paterna Hæreditas venerit. Tum *Joannes* vi-

'many of his Fellow-Natives of that City 'did, by the meer Strength of *Nature*, grow 'up into conſiderable Men, he concluded they 'would ſooner do ſo, if they had the Help 'and Advantage of being trained up in good 'Literature. And therefore he reſolved to 'lend (at his own Expence) that Aſſiſtance 'to the Children of that City: For which 'Purpoſe he founded a magnificent *School* in 'the Eaſt-Part of S. *Paul's Church-Yard*, and 'appointed two Maſters; the Principal being '*William Lily*, the other *John Ryghthuyſe*, 'who was to attend the lower Boys; both 'Men of Learning, good Manners, and the 'greateſt Diligence. *Lily* was a Man (in the 'Phraſe of *Horace*) *of a pure and unſpotted* '*Life*; who, after he had beſtowed ſome 'Years in *Italy*, for the attaining of perfect 'Letters, *i. e.* the *Greek* and *Latine* Tongues, 'upon his Return was the firſt among the '*Engliſh* that taught them in any publick '*School*. It was ſomewhat before this Time, 'that

videns plures ſuos Cives Naturæ tantum habitu, evadere Viros graves & modeſtos, putavit illos ipſos multo excellentiores fore, ſi excolerentur Doctrina: Quapropter ſtatuit ſuis ſumptibus juvare pubem *Londinenſem*, ad percipiendam, colendamq; Doctrinam. Qui circiter iſta Tempora poſuit in ea parte Cœmeterii *Paulini* quæ ad orientem ſolem ſpectat, magnificam Scholam, deditq; Præceptores duos; alterum Præceptorem, *Gulielmum Lilium*; alterum, *Joannem Ryghtuyſum*, qui rudiores informaret Pueros; quod in iis erat Literatura, Mores boni, Diligentia ſumma. Nam *Lilius* Vir, quemadmodum dicit *Horatius*, *integer Vitæ, ſceleriſq; purus*, poſtquam in *Italia* aliquot per Annos, perfectis Literis operam dederat, Domum reverſus, *Anglorum* primus apud ſuos eas docuit: Antea enim *Cornelius Vitellius*, Homo natus *Corneti*, quod eſt ma-

ri-

'that *Cornelius Vitellius*, an *Italian*, born at 'Cornaro, a maritime Town on the Coaſt of 'Tuſcany, a Man of a noble Family, and of 'all agreeable Qualifications, taught both 'theſe kinds of Literature at *Oxford*.

'For thoſe two *Maſters* Dean *Colet* made a 'ſuitable Proviſion, by Annual Salaries, to 'ſupport them, in teaching without Fee or 'Reward for ever. And he made it an Injun-'ction, that in the Room of the upper Maſter, 'the ſecond ſhould ſucceed, without juſt Im-'pediment: By which means *Ryghthuyſe* ſuc-'ceeded *Lily*; and after *Ryghthuyſe*, Maſter 'Richard Jones, a very learned and modeſt 'Man. But as by the Benefit of this *School* 'the *London-Youth* have been very much po-'liſh'd and improv'd; ſo the whole Kingdom 'has enjoyed the good Effects of a daily Pro-'greſs of Languages and School-Learning.

The *Foundation* is placed the following Year, 1509. 1 *Hen.* VIII. by Maſter *Grafton*, in the Abridgment of the *Chronicles* of *England* (8vo 1572.) in theſe Words of Mr. *Hall*. *In this Time alſo the right famous and learned Doctor in Divinity*, John Colet, *Dean of* Paul's *Church in* London, *the Sonne of* Henry Colet, *Mercer, and late Mayor*

ritimum *Hetruriæ* Oppidum, natus nobili Proſapia, Vir optimus gratioſuſq; omnium primus *Oxonii* bonas Literas docuerat. Iis autem ludi Magiſtris literarii *Coletus*, ex ſuis bonis, in Annos ſingulos ſtipendium conſtituit, quo illi, & poſthac alii, omni Tempore, gratuito docerent. Voluitq; ſervatum, ut in principis Præceptoris Locum alter ſemper ſurrogaretur: Ex quo factum eſt, ut *Lilio* mortuo *Ryghtuyſus*, *Ry-*

cuyſe

Mayor of London, *of his own great Coſtes and Charges, builded in the Eaſt-End of S.* Paul's Church-Yard *in the ſaid Citye, one free* Gram-mar-Schoole, *and placed one Maſter and Uſher in the ſame, for the Education and bringing up of Youth in Lernyng; and he buylded alſo two fayre Tenements joyning to the ſaid Schoole, for the Maiſter and Uſher to inhabit in, and endued them with goodly Penſions, and committed the Charge and Overſight of the good Government and Continuance of the ſaide Schoole, unto the Maiſters and Wardens of the worſhipfull Companye of the* Mercers *for the Time beynge, to be ordered and kept according to ſuch Ordinances and Statutes as he had drawne for the good Government of the ſame: Whiche ſaid Companye of the* Mercers *have, to their great Prayſe hitherto, ordered the ſame to God's high Honour, and to the Benefit of the common Weale, and to the well bringing up of many an honeſt pore Man's Childe. This Man in his Tyme was a great and diligent Preacher of God's bleſſed Worde, and did in thoſe Dayes much reprehend and rebuke the Sloathfullneſs of the Cleargie, and he was the firſt in his Tyme that taught the People the Articles of the Fayth, the Commandments of Almighty God, and the Lordes Prayer in* Engliſh; *for the which he was not at that Time well thought of by ſundry of the Biſhoppes and Cleargy, who then favoured*

tuiſſe Richardus Jonys, Homo doctus atq; modeſtus, ſucceſſerit. At ut *Londinenſis* Juventus e *Paulina Schola* multo eſt politior, ſic tota *Anglia*, multi Studiis & Doctrinis dediti perfecta Literatura florent. [*Polydori Virgilii Urbinatis Anglicæ* Hiſtoriæ Lib. 26 & ult. Finis, fol. 1534.]

voured in the common People Ignorance better than Knowledge.

George Lily in his *Latine* Chronicle, places the Foundation of S. *Paul's-School* under the ſame Year 1509 [u]. 'At this Time (*ſays he*) the Perfection of good Letters, *Latin* and *Greek*, by the happy Advantage of many *Wits* and *Scholars* out of *Italy*, was ſpread throughout *Great Britain*, and excited the Princes and Nobility of *England* to encourage the Study of *Arts* and *Sciences*. Their good Example was followed by D. *John Colet*, Dean of *Pauls*, an excellent Preacher of the Word of God, and much favoured of King *Henry* for his ſingular *Piety* and *Learning*, who about this Time erected a publick *Schoole* in *London*, of an elegant Structure, and endowed it with a large Eſtate, for teaching *gratis* the Sons of his *Fellow-Citizens* for ever.

Others have fixt the *Foundation* of this eminent School in the Year 1510. (as *Cooper* [w], *Hol-*

[u] *Anno* 1509, His Temporibus perfectæ Literæ *Latinæ*, ſimul ac *Græcæ*, fæliciſſimo ex *Italia* ingeniorum proventu, in *Britanniam* uſq; diffuſæ, Principes nonnullos apud *Anglos* ſuis ſumptibus ad juvanda paſſim bonarum Artium Studia excitarunt — Iſtorum inſtituta ſecutus *Joannes Coletus*, *D. Pauli*, uti vocant, Decanus, Verbi Divini Concionator eximius, *Henrico* Regi, propter inſignem Animi Pietatem Doctrinamq; apprime charus, circa hæc Tempora *Londini* Scholam publicam, eleganti ſtructura, poſuit; eandemque ſuorum Civium Liberis gratuito in perpetuum erudiendis ampliſſimo Patrimonio ditavit. [*G. Lilii, Chron. ſub Anno* 1509.]

[w] *The worſhipfull Clerke Doctour* Collett, *which builded the Free Schole of* Paules *in* London, *lived at this Time, and by his diligent Preaching firſte began to open the Slothfulneſs and Negligence of the*


Hanc Scholæ Paulinæ faciem post Incendium
renovatam denuo æri incidi suis sumptibus fecit
Joh. Bridges Armig. Hospitij Lincolnienſis
Socius ejusdem Scholæ quondam Alumnus
SCHOLA CATECHIZATIONIS PUERORUM IN CHRISTI OPT. MAX. FIDE ET BONIS LITTERIS
A. M. sc.

Holinſhead[x], &c[y].) and with good Reaſon; becauſe the *Front* of it next the Church was then finiſh'd, and this *Inſcription* put upon it; *SCHOLA CATECHIZATIONIS PUERORUM IN CHRISTI OPT. MAX. FIDE ET BONIS LITERIS ANNO CHRISTI MDX*[z].

The Account of this *Foundation* given by Mr. *Wood* is, though the laſt, the moſt imperfect of any. Speaking of D. *Colet*, he tells us; 'In '1512. 4 *Hen.* 8. he was at the Charge of 4500 *l.* 'for the founding a free School in the Eaſt-'Part of S. *Paul's Church-Yard*, for three 'hundred fifty and three poor Mens Chil-'dren, to be taught free in that *School*; ap-'pointing a *Maſter*, *Uſher*, and a *Chaplain*, with 'ſufficient Stipends to endure for ever: And 'he committed the *Overſight* of it to the '*Mercers* of *London*; whom he endowed with 'an hundred and twenty Pounds yearly, for 'the

the Clergy of this Realme in thoſe Dayes. (Cooper's Chron. 4to ſub Anno 1510.]

[x] *In the Year* 1510, *D.* Colet, *Deane of* Paules, *erected a free Schoole in* Paules Church-Yarde *in* London, *and committed the Overſight thereof to the Maſters and Wardens of the* Mercers, *becauſe himſelf was born in* London, *and was Sonne to* Henry Colet *Mercer, ſomtime Lord-Mayor of the Citie of* London. [Holinſhead *ſub* Anno 1510.]

[y] Cumq; *Paulinum* Decanatum Regis Beneficio accepiſſet in divino Verbo prædicando aſſiduus fuit, & ad Juvenes primis Literis & Grammatica inſtituendos *Scolam* illam Egregiam, quæ *Paulina* dicitur, extruxit. [*Antiq. Britan.* ſub *Will. Warhamo.* Edit. *Hanov.* p. 306.]

[z] *Some other ancient* Inſcriptions, *as alſo the modern ones, that are now to be ſeen in and about the new Fabrick, I ſhall inſert in the* Appendix. *But here it is to be noted, That the* New School *was built much according to the ancient Model; though more magnificently; above* 6000 *l. being laid out upon it by the worſhipful Company of* Mercers.

'the Maintenance thereof. He alſo at the 'ſame Time gave *Orders* for the *Scholars*; 'whereby alſo the *School-Maſters* themſelves 'ſhould be directed. As for the *Rents*, they 'being much increaſed ſince, more comes to 'the *School-maſter* than the whole Endow-'ment [a].

But the beſt Account is given us by *Eraſmus*; and it is very particular, as followeth [b]. 'Upon the Death of his Father, when by 'Right of Inheritance he was poſſeſt of a 'good Sum of Money; leſt the keeping of it 'ſhould corrupt his Mind, and turn it too 'much toward the World, he laid out a 'great Part of it, in building a *New School* 'in the *Church-Yard* of S. *Paul*'s, dedicated 'to the Child *Jeſus*: A magnificent Fabrick; 'to which he added two *Dwelling-Houſes* for 'the two ſeveral *Maſters*: And to them he 'allotted ample *Salaries*, that they might 'teach a certain Number of Boys, *free*, and 'for the Sake of *Charity*. He divided the

'*School*

[a] Athen. Oxon. *Vol.* 1. *Col.* 11.

[b] —— Nam Patre defuncto, cum ingentem Pecuniæ vim accepiſſet ex Hæreditate, ne ſervata gigneret in eo aliquid Morbi, novam Scholam extruxit in Cœmeterio S. *Pauli*, Puero *Jeſu* ſacram, Opere magnifico. Adjecit ædes magnificas, in quibus agerent duo Ludi-Magiſtri; quibus amplum Salarium deſignavit, quo gratuito docerent; ſed ſic, uti Schola non capiat niſi certum Numerum. Eam diſtinxit in Partes quatuor. Primus ingreſſus habet ceu *Catechumenos*. Nullus autem admittitur, niſi qui jam norit & legere & ſcribere. Secunda Pars habet eos quos *Hypodidaſculus* inſtituit. Tertia quos ſuperior erudit. Alteram ab altera dirimit Velum quoddam; quod adducitur, ac diducitur, cum libet. Supra Cathedram Præceptoris ſedet *Puer Jeſus* ſingulari Opere, docen-

'*School* into four Apartments. The *firſt*, *viz.* 'the *Porch* and *Entrance*, is for *Catechumens*, 'or the Children to be inſtructed in the Prin- 'ciples of Religion; where no Child is to be 'admitted, but what can read and write. 'The *ſecond* Apartment is for the lower Boys, 'to be taught by the ſecond Maſter, or Uſher: 'The *third* for the upper Forms, under the 'Head-maſter: Which two Parts of the *School* 'are divided by a Curtain, to be drawn at 'Pleaſure. Over the *Maſter's Chair* is an 'Image of the Child *Jeſus*, of admirable 'Work, in the Geſture of teaching; whom 'all the Boys, going and coming, ſalute 'with a ſhort *Hymn*: And there is a Re- 'preſentation of *God the Father*, ſaying, '*Hear ye him*; Theſe Words being writ- 'ten at my Suggeſtion. The *fourth* or 'laſt Apartment is a little *Chappel* for Divine 'Service. The *School* has no Corners, or hi- 'ding Places; nothing like a Cell or Cloſet. 'The Boys have their diſtinct *Forms*, or '*Benches*, one above another. Every Form 'holds *Sixteen*; and he that is Head or Cap- tain

centis geſtu; quem totus Grex, adiens Scholam ac relinquens, Hymno ſalutat. Et imminet Patris Facies dicentis; *Ipſum audite*: Nam hæc Verba, *me Autore*, aſcripſit. In poſtremo Sacellum eſt; in quo licet rem Divinam facere. Tota Schola nullos habet angulos, aut ſeceſſus; adeo ut nec Cœnaculum ſit ullum, aut Cubiculum. Pueris ſingulis ſuus eſt Locus in Gradibus paulatim adſcendentibus, diſtinctis Spaciis. Quæq; Claſſis habet ſedecim; & qui in ſua Claſſe præcellit, Sellulam habet cæteris paululo eminentiorem. Nec quoſvis admittunt temere; ſed delectus ſit Indolis & Ingeniorum. Vidit hoc Vir perſpicaciſſimus, in hoc eſſe præcipuam Reipublicæ Spem, ſi pri-

'tain of each Form, has a little kind of *Desk* 'by way of Preeminence. They are not to 'admit all Boys of Courſe; but to chooſe 'them in according to their *Parts* and *Ca-* 'pacities. The wiſe and ſagacious *Founder* 'ſaw that the greateſt Hopes and Happineſs 'of the Common-wealth were in the train- 'ing up of Children to good Letters and true 'Religion: For which noble Purpoſe he laid 'out an immenſe Sum of Money; and yet he 'would admit no one to bear a Share in this 'Expence. Some Perſon having left a Legacy 'of one Hundred Pounds ſterling toward the 'Fabrick of the School; *Dean Colet* perceiv'd 'a Deſign in it, and by Leave of the Biſhop, 'got that Money to be laid out upon the 'Veſtments of the Church of S. *Paul.* After 'he had finiſh'd all, he left the perpetual 'Care and Overſight of the Eſtate, and Go- 'vernment of it, not to the *Clergy*, not to the '*Biſhop*, not to the *Chapter*, nor to any *great* '*Miniſter* at *Court*; but amongſt the married '*Laymen*, to the *Company* of *Mercers*, Men of '*Probity* and *Reputation.* And when he was 'ask'd the Reaſon of ſo committing this 'Truſt, he anſwered to this Effect: *That there* 'was no *abſolute* Certainty *in* Humane *Affairs*; 'but

prima Ætas bonis Rationibus inſtitueretur. Ea Res cum conſtet immenſa Pecunia, tamen nullum in hujus Conſortium admiſit. Quidam legarat in eam ſtructuram centum Libras monetæ *Britannicæ*: Ubi ſenſit Coletus, hac gratia ſibi neſcio quid Juris vindicare laicos, permiſſu Epiſcopi ſui, eam Pecuniam contulit in ſacras Veſtes Templi. Reditibus totiq; Negocio præfecit non Sacerdotes, non Epiſcopum, aut Capitulum, ut vo-

[c] *but for his Part, he found leſs* Corruption [c] *in ſuch a Body of* Citizens, *than in any other* [c] Order *or* Degree *of* Mankind.

Eraſmus often had Reference to the *Wiſdom* and *Honeſty* of D. *Colet*, in preferring a *married Man* for the *Maſter* of his *School*; and again, *married Men* for the *Truſtees* and *Guardians* of it[c]: The *Cœlibacy* of the *Clergy* being at that Time fallen into infinite *Crimes* and *Scandals*; into the very corrupting of their *Principles*, and making it a leſs Fault to have *ten Whores abroad*, than *one Wife* (or, as they call'd it, *a Concubine*) *at Home*; which Sir *Thomas Moore* remembers to have been defended by a *Divine* of his Acquaintance[d]. Beſides which Reaſons the *Dean* might be further induced to make this wiſe Choice, upon the Account of that

vocant, non magnates, ſed Cives aliquot conjugatos, probatæ Famæ. Roganti Cauſam, ait, nihil quidem eſſe certi in Rebus humanis, ſed tamen in his ſe minimum invenire corruptelæ. [*Eraſ.* Ep. *Jod. Jon.*]

[c] *So* Eraſmus *obſerves in his Dialogue* de Pronunciatione. *Urſus.* Proinde *Joannes Coletus*, Vir æterna dignus memoria, quum Templo Divi *Pauli* Scolam Puerilem addidiſſet, nulla Cura magis torquebatur, quam in quos ejus Rei præfecturam delegaret. Epiſcopi judicant hanc Rem indignam ſua Solicitudine. Scholaſteres cenſibus recipiendis ſe potius quam Scolæ curandæ datos arbitrantur, & pulchre ſibi videntur ſuo functi Officio, ſi Ludimagiſtros non decimant. In Collegiis Canonicorum fere ſemper deterior Pars ſuperat. Magiſtratus vel Judicio carent, vel indulgent privatis affectibus. *Leo.* Quid tandem Conſilii reperit? *Urſ.* Hominem conjugatum, & Liberis divitem, Scolæ præfecit: Proviſionem delegavit aliquot e Civibus laicis, quorum Probitatem habere ſibi videbatur exploratam, ut ab his in Hæredes proximos derivetur. *Leo.* Num ea Providentia ſecurum reddidit? *Urſ.* Minime; ſed his aiebat ſibi videri minimum eſſe periculi, ut tum habebant Res humanæ.

[d] Theologus aſſerebat Concluſionem famoſam cujuſdam

lim

ſtrange Turn the Church-Affairs were taking about this Time.

Here I can't but remark alſo, that this *School* is not hamper'd or clogg'd with any *Statute* which might hinder it from being generally uſeful to the World. Not only Natives of the *City*, but they that were born in any other Part of the *Kingdom*, and even thoſe who are *Foreigners*, (and as the *Founder* expreſſes it) *of all Nations and Countries*, are capable (under the ſame good *Reſtrictions* as others) to be Partakers of its Privileges. And the good Founder's *Wiſdom* is alſo very apparent, in giving Liberty to declare the Senſe of his *Statutes* in general; and from Time to Time to alter and correct, add and diminiſh, as ſhould in After-times be thought proper, or ſhould any way tend to the better Government of the *School*. For want of ſuch a *Liberty* how many ridiculous *Cuſtoms* have been, and ſtill are kept up in ſome *Schools* and *Colleges*; which though when firſt enjoin'd, were not only laudable, but even neceſſary; yet became, in Proceſs of Time, monſtrouſly abſurd and ridiculous? The *Dean* (no doubt) was aware of this; or elſe he would not have been ſo obſequious to the Time he lived in, as to mention in his *Statutes* the *Ceremony* of the *Boy-Biſhop*: Which ſeems to be ſo ludicrous, that he would

limpidiſſimi Doctoris, qui fecit illum ſingulariſſimum Librum qui intitulatur *Directorium Concubinariorum*, plus eum peccare qui unam Domi Concubinam, quam qui decem foras Meretri-

would never have enjoined any *Attendance* on him by his *Scholars*, but that he hoped he might thereby facilitate Matters of much greater Importance. Bating this one *Superſtition*, his *Statutes* (drawn up by himſelf) would eaſily gain Belief, that they were of a more modern Date, and writ by one who was not of the Communion of the *Romiſh Church*; they being written in the moſt grave and pious Strain imaginable, with frequent and very ſerious *Adjurations* of the *Name of God.*

This *School*, which has continued for above *two hundred* Years, could we but give the Reader a complete Catalogue of the Names of the moſt conſiderable Perſons bred up in it, would have no Cauſe to envy any of its ſtanding in *Europe.* But we muſt content our ſelves at preſent with thoſe few *Ornaments* of their *Country* (according to their ſeveral Capacities) which, with ſome Difficulty, we have picked up by one means or other: A Trouble that might have been prevented, if Care had been taken to keep a *Regiſter* of every *Admiſſion* into the *School*; which being handed down from time to time, would have been a great Credit to the School, as well as Service to the World. Such ſort of *Dipticks* ſhould be hung up in every *publick School*, eſpecially thoſe of ancient Foundation, to

trices haberet; idq; cum ob malum Exemplum, tum ob Occaſionem ſæpius peccandi cum ea quæ Domi fit. [*Tho. Mori* Apologia pro *Eraſmo*]

excite a Spirit of Emulation in the Boys to follow their famous Leaders. All that I can contribute towards ſo good a Deſign, the Reader will find in the *Appendix*.

The State of *Schools* in *London* before Dean *Colet*'s Foundation was to this Effect[e]: The *Chancellour* of *Paul*'s (as in all the ancient *Cathedral* Churches) was *Maſter* of the *Schools* (*Magiſter Scholarum*) having the Direction and Government of Literature, not only within the *Church*, but within the whole *City*; ſo that all the *Maſters* and *Teachers* of *Grammar* depended on him, and were ſubject to him: Particularly he was to find a fit *Maſter* for the *School* of S. *Paul*, and preſent him to the *Dean* and *Chapter*, and then to give him *Poſſeſſion*; and at his own Coſt and Charges to repair the Houſes and Buildings belonging to the *School*. This *Maſter* of the *Grammar-School* was to be a ſober, honeſt Man,

[e] Cancellarius Eccleſiæ S. *Pauli London* —— Is etiam præeſt Literaturæ, non ſolum Eccleſiæ ſed etiam totius Civitatis. Omnes Magiſtri Grammatices ei ſubjiciuntur. Is in Schola *Pauli* Magiſtrum idoneum, quem ante Decano & Capitulo præſentaverit, præficit; & Ædes illius Scholæ ſumptibus ſuis reficit. Is etiam Libros Eccleſiæ omnes ſcholaſticos cuſtodit, & Magiſter Eruditionis & Doctrinæ eſt; & Auditoribus legere oportet ſacras Literas ad Dei Cognitionem, & ad Vitæ & Morum Inſtitutionem.

De Magiſtro Grammatices.

Magiſter Scholæ *Grammatice* Vir probus & honeſtus debet eſſe, atq; multæ & laudatæ Literaturæ Is Pueros doceat *Grammaticam* maxime eos qui ſint Eccleſiæ; eiſdem Exemplum bonæ vitæ oſtendat. Caveat magnopere, ne ſcandalizet teneros Animos aliqua Fœditate vel facti vel Sermonis; quin imo ſimul cum caſta Literatura imbuat eos ſanctis Moribus, ſitq; eis non ſolum *Grammatices* ſed etiam *Vir-*

Man, of good and laudable Learning; who ſhould inſtruct the Boys, eſpecially thoſe belonging to the *Church*, in *Grammar*, and ſet them the *Example* of a *good Life*, and take great Care not to deprave the Minds of thoſe little ones by any Turpitude in Word or Deed, but with chaſte Language and Converſation, train them up in Holineſs and the Fear of God; and be unto them not only a *Maſter* of *Grammar*, but alſo of *Virtue* and *Religion*. He was, to all Intents, the true *Vice-Chancellour* of the *Church*, and was ſome Time ſo called; and this was the original Meaning of *Chancellors* (and *Vice-Chancellors*) in the two *Univerſities*, or great Schools of the Kingdom. A Grant of the Office and Dignity of *Chancellor* of the Church, paſt formerly by giving and granting the School of S. *Paul*; as in the Time of *Richard de Belmeis*, Biſhop of *London*, about 1123.

That *Paul's School* was very ancient, appears by the Charter of *Richard*, Biſhop of *London*, in *Hen.* I. Time [f]; who granted to

Virtutis Magiſter. Is Loco Cancellarii ſcribit in Tabula, atque notat Ordine, quid quiſq; legat in Eccleſia. Is etiam Magiſter habitum gerat in Choro; & in majoribus Feſtis primam Lectionem legat. [Ex Lib. Statutorum Eccleſ. S. *Pauli Lond.* ſcripto ad Mandatum *Th. Lyſeux*, Decani, An. *Decanatus* ſui nono, 1450. MSS. R. in Bibl. Pub. *Cant.* Mon. *Angl.* Tom. III. p. 339.]

[f] *Ricardus*, Dei Gratia *Lond.* Epiſcopus, W. Decano, totiq; Fratrum conventui, & *W. Occhendone* dapifero ſuo, cunctiſq; ſuis Hominibus Salut. & in Chriſto Benedictionem. Notum vobis facio, cariſſimi, me conceſſiſſe *Henrico* Canonico meo, ſucceſſori Magiſtri *Hugonis*, Scolas S. *Pauli* ita honorifice ſicut unquam melius & honorabilius illas Eccleſia habuit; & teram

one *Hugh* the *School-maſter* thereof, and his Succeſſors, the Habitation of *Durandus*, at the Corner of the Turret, or Bell-Tower, and the Cuſtody of the Library belonging to the Church: After whom ſucceeded *Henry*, a Canon of the ſame Biſhop; which *Henry* was ſo reſpected by *Henry de Bloys*, Biſhop of *Wincheſter*, that he commanded none ſhould teach School in *London* without his Licenſe, except the School-maſters of S. *Mary-le-Bow* and S. *Martin le Grand*. All that preſumed to open any *School* within the *City*, (except in thoſe exempt Places) after a third Admonition were to be excommunicated [g].

Dean *Colet* being deſirous his *School* ſhould be independent upon *this Power* (which probably he obſerved had been ſomewhat abuſed) was therefore, in reſpect to the Memory of his *Father*, who had gained a fair Eſtate in the Company of *Mercers*, as well as for other Reaſons, willing to ſhew his Regard to them, by conſtituting them ſole *Governours* of his *Foundation*: And he ſeems to have been inſtrumental in obtaining for them the

ram de Atrio quod prædictus *Hugo* ad ſe hoſpitandum ſibi incluſit, & pratum quod eidem *Hugoni* in *Folcham* conceſſeram; ſcilicet 111 Acras, ſcilicet quicquid eſt in illo loco a grava uſq; ad *Tamiſiam*: Singulis Annis pro XII. Denariis, de Recognitione in Feſto S. *Michaelis*: Et in Elemoſina Decimam de *Ilingis*, & Decimam de *Madeleia*. Teſt. *Will. de Wintonia*, & *Willo de Occhendone* dapifero, & *Hugone de Canteriſio*. Valete. [*Cart. Autogr.* penes *Decan.* & *Capit. Lond.*]

[g] *H.* Dei gratia *Winton.* Eccleſ. Miniſter Capitulo S. *Pauli*, & *Willelmo* Archid. & miniſtris ſuis ſalutem. Precipio vobis per obedientiam, & poſt trinam vocationem, ſententiam,

the Right of *Nomination*, or *Preſentation* of a *Maſter* to the *Hoſpital* of S. *Thomas* of *Acon*, in the City of *London* (now *Mercers Chappel*) granted to the ſaid Society by *Richard* Biſhop of *London*, in 1514 [h].

At this time the common way for the *Nobility* and *Gentry* to educate their Sons, was to ſend them into a *Religious Convent*, eſpecially of the *Dominicans*, *Franciſcans*, or *Auguſtine Friers*: Where (as *Eraſmus* ſays) 'They had not above three Months time allowed them for learning *Grammar*; and then immediately were poſted away to *Sophiſtry*, *Logick*, *Suppoſitions*, *Ampliations*, *Reſtrictions*, *Expoſitions*, *Reſolutions*, and a thouſand *Quibbles*, and ſo on to the Myſteries of *Divinity*: But if they were brought to any *claſſick* Author, *Greek* or *Latine*; they were blind, they were ignorant, they thought themſelves in another World [i]. Yet the Age began now

am Anathematis in eo proferatis, qui ſine licentia *Henrici* Magiſtri Scolarum in totaCivitate *London.* legere præſumpſerit, præter eos qui Scolas S. *Mariæ de Arcubus*, & ſancti *Martini Magni* regunt ——

[h] Conceſſio nominationis ſive preſentationis Magiſtri Hoſpitalis S. *Thomæ de Acon*, facta ſocietati *Merceriorum* in Civitate *London.* per D. *Ricardum London.* Epiſcopum, dat. *Fulham*, Anno MDXV. noſtræ Tranſlationis nono. [Reg. *Fitz-James* Epiſc. *London.* f. CXVIII.]

[i] —Ne recedamus ab inſtituto, hujus mali præcipua pars mihi videtur oriri ex publicis ſcolis, quas ambitioſo vocabulo nunc appellant univerſitates, quaſi nihil abſit bonæ diſciplinæ; tum ex monaſteriis, præſertim iis in quibus inſtituuntur ad doctrinam Evangelicam, quod genus ſunt *Dominicanorum*, & *Franciſcanorum*, & *Auguſtinenſium*. In his enim adoleſcentes, vix trimeſtri ſtudio *Grammaticæ* dato, protinus rapiuntur ad *Sophiſticen*, *Dialecticen*, Suppoſitiones, Ampliationes, Reſtrictiones, Expoſitiones, Reſolutiones ad gryphos & Quæſtionum labyrinthos, hinc recta in adyta *Theo-*

to be wiſer; and to be well verſt in *Grammar-Learning* was thought a Matter of greater Importance by all who were well Wiſhers to the *Reſtoration* of *Learning*. Particularly Biſhop *Waynfleet*, in founding his three *Schools*, at *Waynfleet*, *Brackley*, and within *Magdalen* College in *Oxford*, took Care that in thoſe different Parts of the Kingdom the Seeds of *Greek* and *Human* Literature might be early ſown, to yield a plentiful Encreaſe through the whole Nation [k]: And in his *Foundation* of *Magdalen-College* as he provided ſufficient Salaries for a *Maſter* and *Uſher* to teach Boys the Rudiments of that Tongue, ſo for the *Scholars* of his Houſe that ſhould grow up to greater Maturity in Age and Learning, he ſettled a particular *Profeſſor*, to confirm and perfect them in that Language. That Biſhop *Fox* had a Deſign to promote the three learned Tongues in his College at *Oxford*, appears by a Letter of *Eraſmus* writ to *John Claymond*, the firſt *Preſident* thereof, here under plac'd [l]. And it would be

Theologiæ. Tales, ubi ventum eſt ad eos autores qui utriuſque linguæ facundia præcelluerunt, Deum immortalem! ut cæcutiunt, ut delirant, ut ſibi videntur in alio prorſus eſſe mundo. [*Eraſ.* Dialogus de *Pronuntiatione*. Operum Tom. 1. p. 770.]

[k] — Hoc conſilio illuſtriſſim. fundator & inſtitutor Collegii veſtri (*Magdalenſis*) ſcolam *Wainflettenſem*, *Brachlienſem*, & veſtram domi celeberrimam extrui & aperiri voluit, ut diverſis regni locis *Græcarum* & *Humaniorum* literarum ſemina ſparſa in fœcundam ſegetem totius reipublicæ excreſcerent, *&c.* [*Laur. Humphedus* de *Græcis* literis, & *Homeri* lectione.]

[l] *Eraſ. Rot.* inſigni Theologo *Joanni Claymondo*, S. D. Egregiam illam prudentiam ſuam, qua ſemper publicæ famæ præ-

be well, if *Governours* and *Tutors* could call back the younger Scholars in *Colleges* and *Halls*, to the primitive Inſtitution of them; the being perfected in Languages, as well as in *Arts* and *Sciences*.

Inſtruction in *Grammar* was a main Uſe and Purpoſe of the ancient *Foundations*. And even ſo late as the erecting and endowing of *Jeſus-College* in *Cambridge*, it was, as for a *Maſter* and ſix *Fellows*, ſo for a certain Number of *Scholars* to be inſtructed in *Grammar* [m].

It may ſhew the great Regard had about this Time to theſe Studies, that the *Univerſity-Students* took their Degrees in *Rhetorick* and *Grammar*; the Manner whereof Mr. *Wood* tells us, in his Account of an eminent *Grammarian*, *Robert Whitington*. 'In the 'Be-

præconio commendatus fuit *Ricardus* Epiſcopus *Wintonienſis*, nullo certiore argumento nobis declaravit, *Claymonde*, non infimum decus Ordinis Theologici, quam quod Collegium magnificum, ſuis impendiis extructum, tribus præcipuis linguis ac melioribus literis vetuſtiſq; autoribus proprie conſecravit. Nam qua ratione melius mereri potuit de rebus humanis: aut quo monumento rectius nomen ſuum æternæ hominum memoriæ dedicare? iſthuc profecto demum eſt Eccleſiæ columen, iſtuc eſt Epiſcopum agere. —— mihi præſagit animus futurum olim, ut iſtud Collegium ceu Templum ſacroſanctum optimis literis dicatum, toto terrarum orbe, inter præcipua decora *Britanniæ* numeretur: pluresq; futuros quos trilinguis iſtius bibliothecæ ſpectaculum, quæ nihil bonorum autorum non habeat, unde nihil malorum non exulet, pertrahat Oxoniam, quam olim tot miraculis viſenda Roma ad ſe pellexit. Quin & illud mihi quidem ſagax conſilium optimi præſulis arguit, quod te potiſſimum ex omnibus delectum, virum haudquaquam novæ, ſed jam olim notæ perſpectæq; probitatis, novo Collegio præfecerit. *Lovainii* 5. Kal. *Jul.* 1519.

[m] Literæ *Henrici* Regis VII. quod *Johannes* Epiſcopus *Elienſis*

'Beginning of the Year 1513, 5 *Hen.* 8. he 'ſupplicated the venerable Congregation of 'Regents, under the Name and Title of *Ro-* 'bert Whytingdon, a *ſecular Chaplain*, and a 'Scholar of the *Art* of *Rhetorick*; That where- 'as he had ſpent 14 Years in the Study of 'the ſaid *Art*, and 12 Years in the inform- 'ing of Boys, it might be ſufficient for him, 'that he might be *laureated*. This *Supplicat* 'being granted, he was (after he had 'compoſed 100 Verſes, which were ſtuck up 'in publick Places, eſpecially on the Door, 'or Doors of S. *Mary*'s Church) very ſo- 'lemnly crowned, or his Temples adorned 'with a Wreath of *Laurel*, that is *doctora-* 'ted in the *Arts* of *Grammar* and *Rhetorick*. '4 *July*, the ſame Year [n]. And this may diſcover the Error of ſome who, not conſi- dering the Crown of *Laurel* as the Enſign of a *Degree*; have been apt to think that a *Poet-Laureat* of old, as well as of late, had that *Title*, and a *Penſion* with it, from the *Prince*; when it came from the *Univerſity*, in commencing the *Degree* of *D.* of *Grammar*; as

ſit fundare poſſit quoddam Collegium de uno magiſtro, & ſex ſociis, & certo numero ſcholarium in *Gram.* erudiendo- rum. [*Rymer's* Acta publ. Tom. XII. p. 653.]

[n] Wood's Athenæ Oxon. *Vol.* 1. *Col.* 22. *Hence the ſaid* Whitinton *in his* Grammatical *Tracts began his* Epiſtles *to the* Reader, RobertusWhitintonus, Lichfeldienſis, *Grammatices Ma- giſter in florentiſſima Academia laureatus, lectoribus ſalutem di- cit*, &c.

Under his Name there is a little Book of good Manners for Children, now lately compyled and ſet forth by Eraſmus Roterdam *in* Latin *Tongue, with an Interpretation of the ſame into the vulgar* Engliſh *Tongue, by* Robert Whytyngdon, *Poet-Laureat. By* Wynkyn de Worde, 1532.

as it came thus to *Bernard Andreas*, Tutor of Prince *Arthur*; to *John Skelton*, Tutor of Prince *Henry*, &c.

Dean *Colet*, it is plain, had *Grammar-Learning* ſo much at Heart, that in the Year 1509 [o], as he had been the pious *Founder* of this *School*, ſo he was labouring himſelf to be the perpetual *Teacher* and *Inſtructor* of it; and therefore after he had appointed Mr. *William Lily* to be the chief or high Maſter, who anſwer'd *Eraſmus*'s Character of a good *Scholar* in all reſpects [p], he drew up ſome *Rudiments* of *Grammar* with an *Abridgment* of

[o] *The ſad Eſtate of* Grammar-Schools *a little before this Time, with the Reformation now made in them, is frequently implied by* Eraſmus, *particularly in his* Eccleſiaſtes (Op. Tom. 5. p. 710.) Primum illud conſtat, *Grammaticen* eſſe diſciplinarum omnium fundamentum, ex cujus neglectu quanta bonorum autorum ac diſciplinarum vel interitus vel corruptela ſit profecta, notius eſt, quam ut hic ſit oſtendendum. Quum autem *Grammaticam dico*, non ſentio inflexionem nominum, ac verborum, & appoſiti cum ſuppoſito congruentiam; ſed rationes emendate proprieque loquendi, quæ res non contingit, niſi ex multijuga veterum lectione, qui ſermonis elegantia præcelluerunt. Ac noſtro quidem ſeculo jure gratulamur, quod e ludis literariis penitus ſublatum eſt illud literatorum genus, qui dum inculcabant modos ſignificandi, aliasque commentitias difficultates, idq; verbis illotis atq; ſophiſticis, nihil aliud docebant pueros quam barbare loqui, quum Grammatica ſit ars emendate loquendi. Videbatur hoc eſſe compendium, quum revera maximum eſſet diſpendium. Rapiebant pueros ante tempus ad *Dialecticam*, atq; adeo ad *Sophiſticam*, &c.

Deum immortalem! quale ſeculum erat hoc, quum magno apparatu diſticha *Joannis Garlandini* adoleſcentibus operoſis ac prolixis commentariis enarrabantur? Quum ineptis verſiculis dictandis repetendis & exigendis magna pars temporis abſumebatur? Quum ediſceretur *Floriſta*, & *Floretus*? Nam *Alexandrum* inter tolerabiles numerandum arbitror. [*Eraſ.* De *pueris liberaliter inſtituendis.*]

— [p] Primum, ex omnium civium numero, deligam mihi virum ætatis non quidem decrepitæ, ſed tamen provectæ, vi-

of the Principles of *Religion*, and publiſhed them for the ſtanding Uſe and Service of *Paul's School*, entituled, *Rudimenta Grammatices à* Johanne Coleto, *Decano Eccleſiæ Sancti* Pauli London. *in Uſum* Scholæ *ab ipſo inſtitutæ*[q]. Which little Manual, called *Paul's Accidence*, the Author D. *Colet* dedicated to the new Maſter *Lilye*, in a ſhort elegant *Latin* Epiſtle, dated from his own Houſe the firſt of *Auguſt* 1510[r].

The moſt remarkable Part of this *Introduction to Grammar*, are the honeſt and admirable *Rules* that the *Dean* preſcrib'd, for the *Admiſſion* and *Continuance* of *Boys* in his *School*: Which *Rules* and *Orders* were to be read over to the *Parents*, when they firſt brought their Children, for their Aſſent to them, as the expreſs Terms and Conditions of expecting any *Benefit* of *Education* there. And becauſe the Book is ſo rare, and the Rules and Cautions ſo very good, accept this Copy of them.

— *The Mayſter ſhall reherſe theſe Articles to them that offer their Chyldren, on this wyſe here followynge* —

If youre Chylde can rede and wryte Latyn and Englyſhe ſuffycyently, ſo that he be able to rede and wryte his own Leſſons, then he ſhal be admitted into the Schole for a Scholer.

If

vigilantem, induſtrium, bonæ fidei, qui maximam ætatis partem in hoc literarum genere non infeliciter tranſegerit. [*Dialog.* de *Pronuntiatione.* Op. Tom. 1, p. 767.]

[q] In Bibl. publ. *Cantabr.* inter MS. Reg.]

[r] *Jo. Colet* ſuo *Lilio* ſalutem. Accipe, optime ac literatiſſime *Lili*, libellum puerilis Inſtitutionis,

If youre Chylde, after reſonable ſeaſon proved, he founde here unapte and unable to lernynge, than ye warned therof, ſhal take hym awaye, that he occupye not oure rowme in vayne.

If he be apt to lerne, ye ſhal be contente that he continue here tyl he have competent literature.

If he abſente vi *dayes, and in that mean ſeaſon ye ſhew not cauſe reaſonable (reſonable cauſe is al only Sekenes) than his rowme to be voyde, without he be admitted agayne, and pay* iiiid.

Alſo after cauſe ſhewed, if he contenewe to abſente tyl the weke of Admyſſion in the next quarter, and then ye ſhewe not the contenuance of his ſekenes, then his rowme to be voyde, and he none of the Schole tyl he be admytted agayne, and paye iiiid. *for wryting his Name.*

Alſo if he fall thryſe into abſence, he ſhal be admytted no more.

Your Chylde ſhal, on Chyldermas daye, wayte upon the Boy Byſhop at Poules, *and offer there.*

Alſo

tionis, in quo quidem eadem, quæ fuerunt ab aliis tradita, ratione & ordine paulo (ni fallor) commodiore digeſſimus. Idq; fecimus, ut Elementa *Grammatices* & felicius influerent in puerorum animos, & tenacius inhærerent — Tuum erit, qui primus es hujus novæ *Pauli* Scolæ Præceptor, his rudimentis diligenter exercere pueros noſtros, deinceps ad majora profecturos : Nihil enim æque mihi cordi eſt in præſentia, quam ut parvuli Chriſti quam plurimum apud te proficiant, cum literatura, tum bonis moribus : Ad quod ſi eniteris, & *Jeſum*, Puerorum Præſidem, tibi tuo ſtudio demereberis, & me pla-

Alſo ye ſhal fynde him waxe in Winter.

Alſo ye ſhal fynde him convenyent bokes to his lernynge.

If the Offerer be content with theſe Articles *than let his Childe be admytted.*

Then follow, in *Engliſh*, *The Articles of the Faythe, The ſeven Sacraments, Charyte, The Love of God, The Love of thyne own ſelf, The Love of thy Neighbour, Penaunce, Howſelinge in Sekenes, in Deth, Precepts of Lyvinge* (in *Latine*) *Symbolum Apoſtolicum, Oratio Dominica, Salutatio Angelica, Oratiuncula ad Puerum* Jeſum *Scolæ Præſidem: Mi Domine,* Jeſu *ſuaviſſime; qui puer adhuc, anno ætatis tuæ duodecimo,* &c. All which you'll have in the Appendix.

The great Cardinal *Wolſey*, when he had founded a *School* in his native Town of *Ipſwich*, and was to recommend ſome little Syſtem of *Grammatical* Rules to it, did Dean *Colet* and himſelf the Honour to reprint thoſe *Rudiments* of *Colet* [f], for the Uſe of *Ipſwich*, as

plane felicem reddideris. Vale, ex Ædibus meis, Cal. *Aug. Anno* 1510.

[f] *No one of our Writers had a true Notion of Cardinal* Wolſey's *building on this firſt Foundation of the* Grammar-Rudiments *of* Colet, *till the excellent Author of* Reflexions upon Learning (*printed at* Lond. 1699. 8vo.) *who has rightly obſerved* (p. 20. Chap. 3.) '*In our Times the common* Gram-'mar *that goes under the Name of* 'M. Lilye, *was done by ſome of* 'the *moſt conſiderable Men of the* '*Age*; *the* Engliſh Rudiments '*by D.* Colet, *Dean of* Paul's, '*with a Preface to the firſt Editi-*'*ons, directing its Uſe, by no leſs* '*Man than Cardinal* Wolſey. '*The moſt rational Part, the* 'Syntax, *was writ, or corrected by* 'Eraſmus; *and the other Parts* '*by other Hands: So that tho' Mr.* 'Lilye *now bears the Name, which,* '*while living, he always modeſtly* '*refuſed, yet it was carried on by* '*the joint Endeavours of ſeveral* '*learned Men, and he perhaps had* '*not the largeſt Share in that Work*

as well as of *Paul's School*, and prefixed an Epiſtle dated at *Weſtminſter*, 1 *Sept.* 1528. The Title-Page of which Book runs thus; *Rudimenta Grammatices, & docendi Methodus, non tam* Scolæ Gypſwichianæ *per Reverend.* D. Thomam *Cardinalem* Ebor. *fæliciter inſtitutæ, quam omnibus aliis totius* Angliæ Scolis *præſcripta.* Joan. Grapheus *excudebat impenſis* Arnoldi Birckmanni, Antw. 1534. The *Cardinal* alſo vouchſafed to direct the Uſe of it in a ſhort *Epiſtle* [t] to the *Maſters* of his *School* [u].

A few Years after the Publication and general Uſe of theſe *Rudiments* (which related chiefly to the more eaſie conſtruing of *Latine*, and are now, with ſome Improvement, placed in the common *Accidence* after *the eight Parts of Speech*, though made before) Dean *Colet* pro-

[t] *Mr.* Wood *had ſeen this Epiſtle, and the Directions for teaching the eight Claſſes in* Ipſwich-School, *ſet before the* Grammar *of* William Lilye, *and printed in* 1528. *but having not ſeen the firſt Editions, he commits a Miſtake in ſaying* — *Dr.* John Colet, *the learned Dean of S.* Paul's, *Cath. compiled the* eight Parts of Speech, *and* William Lilye, *the firſt Maſter of* Paul's School, *an* Engliſh Syntax, *whereunto Cardinal* Thomas Wolſey *did afterwards prefix an* Epiſtle *and Directions for teaching the eight* Claſſes *or* Forms, *in* Ipſwich *School.* [Ath. Oxon. Vol. 1. Col. 571 *&* Col. 7.] Note. Ipſwich-School *was after the Model of S.* Paul's eight Claſſes, *&c.*

[u] *Thomas* Cardinalis *Ebor*, &c. *Gypſwychianæ* Scolæ præceptoribus, S. D. Neminem latere putamus, quanto animi conatu, ſtudio, induſtria huc ſemper labores noſtros deſtinaverimus; non ut noſtris privatim commodis, ſed uti patriæ civibuſque noſtris omnibus quam plurimum conſuleremus. Ex ædibus noſtris 1528. Cal. *Sept*, — Quo ordine pueri in noſtrũ gymnaſium admiſſi docendi ſint quique autores iiſdem prælegendi — His rudimentis pueri in noſtra Scola imbuti facile declarabunt, quantopere referat ab optimis auſpicatum fuiſſe. Vos modo pergite, ac patriam bene merentem honeſtiſſimis ſtudiis illuſtrate

proceeded to draw up for the familiar Uſe of his Boys, that other little Tract of *the Conſtruction of the eight Parts of Speech* [w]; which with ſome Alterations, and great Additions, now makes up the *Syntax* in *Lilye*'s vulgar *Grammar*. He ſent it to the Maſter of his School, Mr. *Lilye*, with a very ingenious and affectionate *Epiſtle*, dated from his own Houſe in the Year 1513[x]. 'Methinks '(*ſays he*) my dear *Lilye*, I bear the ſame 'Affection to my *new School*, as a *Parent* 'does to his *only Son*; to whom he is not on-'ly willing to paſs over his whole Eſtate, 'but is deſirous even to impart his own 'Bowels alſo: And as the *Father* thinks it to 'little Purpoſe to have begotten a *Son*, un-'leſs by diligent Education he raiſes him 'up into a good and uſeful Man; ſo to my 'own Mind, it is by no means ſufficient that 'I have raiſed (*i. e.* begotten) this *School*, 'and

[w] Abſolutiſſimus de octo Orationis partium conſtructione Libellus, emendatus per *Eraſmum Rot.* &c. cum Epiſt. præfixis *Coleti* & *Eraſmi. Antw.* apud *Mart. Cæſarem*, 1530. 8vo.

[x] *Joannes Coletus*, Decanus S. *Pauli*, *Gulielmo Lilio* ad Divum *Paulum* ludi moderatori primario, S. D. Haud aliter mihi videor affectus in novam hanc Scholam noſtram, *Lili* chariſſime; quam in unicum filium pater, in quem non ſolum gaudet univerſam ſuam ſubſtantiam transfundere, verum etiam ſua viſcera (ſi liceat) cupit impartiri. Nam ut huic eſt parum genuiſſe, niſi eundem diligenti educatione ad bonam frugem provexerit: ita meo animo non ſatis eſt, quod ludum hunc inſtitui hoc eſt genui, quodq; inſumpto patrimonio univerſo vivus etiam ac ſuperſtes ſolidam hæreditatem ceſſi, niſi modis omnibus dem operam, ut piis moribus & bonis literis diligenter educatus, ad maturam frugem adoleſcat. Proinde libellum hunc de Conſtructione octo Partium Orationis ad te mitto; puſillum quidem, ſed non puſillum utili-

'and have conveyed my whole Eſtate to 'it (even during my own Life and Health) 'unleſs I likewiſe take all poſſible Care to 'nurture it in good Letters, and Chriſtian 'Manners, and bring it on to ſome uſeful 'Maturity and Perfection. For this Rea-'ſon, Maſter, I ſend you this ſmall Trea-'tiſe of *the Conſtruction of the eight Parts 'of Speech*; ſmall indeed in it ſelf, but ſuch 'as will afford no ſmall Advantage to our 'Scholars, if you diligently teach and ex-'plain it. You know, *Horace* was pleaſed 'with *Brevity* in the Way of *teaching*; 'and I very much approve of his Opinion 'in that Matter. If in the reading of the '*Claſſick Authors*, any notable *Examples* to 'theſe *Rules* ſhall offer themſelves, it will 'be your Part to mark them, as they ſhall 'occur. Farewel. From my Houſe. 1513.

Dean *Colet* had ſuch humble Thoughts of his own Performance upon this Subject, that he charg'd Mr. *Lilye* to amend it, and improve it, and then return it into his Hands: And even when Maſter *Lilye* had finiſhed his *Emendations* upon it, the *Dean* would ſtill have it brought, if poſſible, to a greater Perfection. So he ſends the Papers to the beſt *Critick* in *Europe*, *Eraſmus*:

litatis allaturum noſtræ pubi, ſi diligenter abs te fuerit traditus. Scis in præceptis Brevitatem placere *Flacco*, cujus ſententiam & ipſe vehementer approbo. Porro ſi qua præterea erunt digna cognitu, tuarum partium erit, ut incident in prælegendis autoribus, adnotare. Bene vale. Domi noſtræ. Anno MDXIII.

and importunes him to give the finiſhing Strokes to it. *Eraſmus* could not but comply (as he tells us) with ſuch a Friend, who might ask, and even command, any thing from him: And after he had engaged in it, he made ſo many Amendments and Alterations in it, that *Lilye* could not in Modeſty own it for his Work; nor could *Eraſmus*, in Juſtice, call it his own[y]. However it was publiſh'd in 1515. by *Eraſmus*, with an *Epiſtle*, dated from *Baſil*, 3 *Cal. Aug.* giving an honourable Account of the great Concern that Mr. *Dean Colet* had for his *School*, and how careful he was to make the Book paſs through ſeveral Hands, that it might be the more correct and complete[z].

Maſter *Lilye*'s Son *George*, in the *Elogy* of his *Father*, aſcribes the *Syntax* to him; and im-

[y] *Gerardus Noviomagus* Generoſiſſimo Principi *Maximiliano Burgundo*, S. D. P. — tandem forte fortuna pervenit ad manus meas libellus iſte quem cernis, *de Conſtructione octo partium Orationis*, cujus autorem magnum illum *Eraſmum* facile credidiſſem, niſi eloquentiſſimi Theologi, *Joannis Colcti* Epiſtolam in fronte præſcriptam legiſſem. — Vale, e Collegio noſtro, Anno 1514. Cal. *Aug.*

[z] *Eraſmus Rot.* Candidis Lectoribus Salutem D. — Video paſſim exoriri mei nominis & quam ipſe velim ſtudioſiores, qui libros mihi aſſerunt, quos aut non ſcripſi, aut certe non in hoc ſcripſi, ut ederentur. Ædiderunt Epigrammata a me quidem ſcripta (non inficior) ſed non in hoc ſcripta. Ea (ſicuti conjicio) famulus ſuffuratus typographis vendidit. Alius quiſpiam ex pauculis paginis, iiſq; depravatiſſime ſcriptis, velut ex opere ædito, dictu mirum, quam multa citet & inculcet de ratione conſcribendarum epiſtolarum. Et, ut de cæteris minutioribus ſileam, nuper hunc περὶ συντάξεως libellum mihi veluti poſtliminio vindicarunt, primitus nullius æditum titulo. Quærebat *Joannes Coletus*, Theologus inter *Anglos* eximius, novæ ſcholæ ſuæ *de Conſtructione* libellum, qui ſimul & compendio pueris commendaretur, &

imputes it to his *Modeſty* only, that he would not aſſume a Title to it, after he had ſubmitted it to the *Corrections* and *Amendments* of *Eraſmus* [a].

Give me Leave to obſerve by the Way, that it redounds not a little to the Honour of this *School*, that not only the *Latin Grammar* is owing to the Skill and Care of the *Founder*, and the firſt *Maſter* of his *School*; but alſo the common *Greek Grammar*, uſed throughout *England*, by the ſame Authority

& perſpicuitate. Eum ejus juſſu ſcripſerat *Gulielmus Lilius*, vir utriuſq; literaturæ haud vulgariter peritus, & mirus recte inſtituendæ pubis artifex. Abſolutum ab illo mihi tradidit, imo obtruſit emendandum, quid enim facerem, cum vir ille rogandi finem non faceret, tam amicus ut nefas eſſe ducerem quicquam negare precanti, tantæ vero authoritatis de me meritus, ut ſuo jure quidvis etiam imperare poſſet *Eraſmo*. Quoniam autem ſic emendaram, ut pleraq; mutarim: Nam eo nihil videbam eſſe facilius: Nec *Lilius*, ut eſt nimia quadam modeſtia præditus, paſſus eſt librum ſuo vulgari Nomine, nec ego judicavi mei candoris eſſe, uſurpare mihi, in quo quicquam eſſet alienum. Proinde magnopere ſum interminatus cujuſvis titulum, aſcriberent modo ne meum. Itaq; recuſante utroque, libellus ἀνώνυμος prodiit, *Coleti* duntaxat præfatiuncula commendatus. Quem quidem libellum in præſentia nec laudaturus ſum, ne cui videar arrogantior, nec vituperaturus, ne parum candidus habear. Verum hæc præfari viſum eſt, ne poſthac quiſquam ut meum amplectatur, quod ipſe Præfatiuncula mihi non aſſero. Plus ſatis erratorum & in iis quæ publicantur a nobis ut nemo alius ædat, quæ vel non ſcripſimus, vel non emendavimus. Bene vale, lector amice. *Baſileæ*, iii Kalendas *Auguſti*, MDXV. [*Præfatio libelli de octo Orationis partium Conſtructione*, Eraſmo Roterdamo *autore*. Lovanii, MDXXIII. *Menſe* Octobri, 8vo.]

[a] Extat ejus (*Lilii*) *Syntaxis* inſcriptione libellus, *Latini* ſermonis conſtructionem breviter & erudite explicans, ſub *Eraſmi* nomine a librariis exceptus, cui *Lilius* id operis recognoſcendum paulo antea quam ederetur obtulerat. Nec enim poſtea libellum, quem alterius judicii cenſuræ ſubmiſerat, modeſtus ingenii ſui æſtimator ſuo ipſius nomine in publicum prodire voluit. [*G. Lilii* Elogia quorundam *Anglorum*, 8vo. p. 89.]

as the *Latin*, was compoſed by the great Mr. *Camden*[b], who had been a *Paul's-Scholar*; and (as the Author of his Life ſays) it was in this *School* that he laid the Foundation of that Niceneſs and Accuracy in the *Latin* and *Greek* Tongues to which he afterwards arrived.

It may not be amiſs to remark alſo, that many of the *Examples* in the *Latin Grammar* pointed at the then Juncture of publick Affairs; *viz.* the Proſecution of *Empſon* and *Dudley* in the Beginning of *Henry* VIIIth's Reign: As, *Regum eſt tueri Leges*; *Refert omnium animadverti in malos.* And this Humour was the Reaſon, why in the following Editions of the *Syntax*, there were *Examples* accommodated to the reſpective Years of the Impreſſions: As, *Audito Regem* Doroberniam *proficiſci*; *Imperator meruit ſub Rege*[c], &c. There were likewiſe in that Edition of *Eraſmus* ſeveral *Examples* referring to Dean *Colet:* As, *Vixit* Romæ, *ſtudiit* Oxonii, *natus eſt* Londini, *diſceſſit* Londino, *&c.*

After

[b] *Dr.* Smith *in the Life of* Camden, *prefixt to Biſhop* Gibſon's *Edition of his* Britannia.

[c] *Many* (*ſays* Fuller) *were the* Editions *of this* Grammar; *the firſt ſet forth* Anno 1513. *when* Paul's School *was founded, as appears by that Inſtance,* meruit ſub rege in Gallia, *relating to* Maximilian *the* German *Emperor, who, then at the Siege of* Therovenne *in* Flanders, *fought under the Banner of* Henry VIII. *taking an hundred Crowns a Day for his Pay. Another Edition,* Anno 1520. *when* Audito rege *Doroberniam* proficiſci, *refers to the King's ſpeedy Journey to* Canterbury, *there to give Entertainment to* Charles V. *Emperor, lately landed at* Dover. [Fuller's *Ch. Hiſt. p.* 168.]

After the *Syntax* was publiſh'd, *William Lilye* (at the Suggeſtion, no doubt of D. *Colet*, and with the Approbation at leaſt of *Eraſmus*) drew up ſhort *Rules* for diſtinguiſhing the *Genders* of *Nouns*, called from the firſt Words *Propria quæ maribus*; and likewiſe for the Inflexion of *Verbs*, and Indication of their *præterperfect Tenſe* and *Supines*, called *As in præſenti*; making the Rules more compendious, and the Lines ſmoother, than had been in any of the former *Grammatical Syſtems* with which the Schools abounded [d].

It is the Opinion of Mr. *Wood* [e], that the firſt printed Grammar in *England* was that by one *John Holt* of *Magdalen-College*, and Uſher of *Magdalen-School* in *Oxford*, entituled *Lac puerorum*, &c. printed about the Year 1497. and dedicated to *Morton* Archbiſhop of *Canterbury*: Which *Grammar* (printed alſo with the Works of *John Stanbridge*) being the firſt of Note, or moſt fit for Uſe that was ever printed in *England*, was much uſed and taken into the Hands of all ſorts of Scholars. And one *Holt*, who was Maſter to Sir *Tho. Moore*, did publiſh an *Accidence* and *Grammar* about the ſame Time that *Lac puerorum* was made extant. After the *Grammar* of *John Holt* of *Magdalen-College* aforeſaid,

[d] — Scripſit & ad inutilem *Grammaticarum* præceptionum congeriem abolendam, paucis exametris Verſibus, de *Latinorum* Nominum Verborumque generibus Opuſculum, rudibus adhuc ingeniis maturandis accommodatum. [*Geo. Lilii* Encomia quorundam *Anglorum*, 8vo. p. 90.]

[e] Wood's Athenæ Oxon. *Vol.* 1.

John Stanbridge, and his Scholar *Robert Whittington*, with others, put forth divers Treatiſes of *Grammar*.

William Lilye, beforethe *Dean* had made Choice of him for his *School*, taught a private School in *London*; and had ſhewn an excellent Vein in *Latine Poetry*, by celebrating the Arrival and Reception of *Philip* King of *Caſtile*, and his Queen, caſt upon the Coaſts of *Cornwal*, in their Paſſage from *Flanders* to *Spain* [f]; wherein ſome particular Circumſtances are handſomely deſcanted on. And again, when in *June* 1522. *Charles* the Vth, Emperor of *Germany*, was here in *England* nobly entertain'd by *Henry* VIII. at their ſolemn Proceſſion through the City of *London*, Maſter *Lilye* cauſed a very elegant Panegyrick upon the Emperor in *Verſe* [g], and an *Oration* in *Proſe*, compoſed by himſelf, to be publickly recited before him, by one of his *Scholars* [h]. Ha-

[f] — Sed & in *Carmine* mire fœlix atq; Candidus, *Philippi Maximiliani Cæſaris* filium vi tempeſtatis, dum ex *Flandria Hiſpaniam* peteret, disjecta claſſe, in *Cornubici* littoris portum appulſum, Elegantiſſimis aliquot Verſibus celebravit, quum ex eodem turbine ſublata ex *Paulini* templi faſtigio ænea magni ponderis Aquila, quæ facili motu ſpirantium ventorum regiones indicare ſolet, ad tabernam librariam proximam in depictæ Aquilæ tabulam impeteret, quo veluti prodigio, jam tum non ſine Divini Numinis potentia, ex tam gravi naufragio *Philippo* Regi, qui pro Inſigne Aquilam gerebat, optatam in *Britannia* ſalutem contigiſſe oſtendit. [*G. Lilii* Encomia, *&c.*]

[g] *Carolum* item Quintum *Cæſarem*, ab *Henrico* Octavo Rege magnificentiſſimo hoſpitio exceptum, & celeberrimo ſpectaculorum Apparatu *Londini* Urbem intrantem, Panegyrico Carmine, & luculenta Oratione a puero in foro pronuntiata, laudavit. [*Ibidem.*]

[h] *It is ſomewhat ſtrange that Mr.*

Having before mentioned, how well received Mr. *Lilye*'s Pains were as to that Share he *bore* in the common *Latin Grammar*; we will now remember D. *Linacer*, who, about the ſame Time, was engaged in a Work of the ſame Nature, which afterwards he improved, and publiſhed under this Title, *De emendata Structura* Latini *Sermonis*, *Libri 6. &c.*

Though this moſt accurate Commentary was probably printed with a Reſpect to *Paul's-School*, *Linacer* being encouraged thereto by Dean *Colet*; and though the Book has ſince met with great Applauſe, and had ſeveral Editions abroad, and has been had in the higheſt Reputation, as a *Claſſick*, with ſeveral *Annotations* on it; yet D. *Colet* approved better of his own more familiar *Introduction*, as a more plain and intelligible one, whereas this other was very obſcure and prolix, too acute and copious, rather a Guide to Criticks than an Help to Beginners. This *Phil. Melanchton* confeſſed in his Epiſtle commendatory, that *Linacer* would be thought by many of the wiſer Readers to be a little too curious in the minuteſt Matters: And therefore, though he encouraged a new Impreſſion of this *Grammar*, and earneſtly importuned the

Mr. Wood, *in the Catalogue of* W. Lilye's *Works, ſhould neither ſpecifie his Verſions from the* Greek, *and other* Epigrams, *jointly made and publiſh'd with thoſe of Sir* Tho. Moore, *nor his Tranſlation of an* Italian *Book upon* Dice-play *into proper elegant* Engliſh, *made at the Requeſt of Sir* Tho. Moore. Vide Progymnaſmata *Tho. Mori & Gul, Lilii* ſodalium, *Baſ.* 1518. 4to.

Maſters in *Germany*, to receive it into their Schools; yet he intimated, it was too hard for Beginners[i].

Mr. *Wood* affirms, that *Linacer*'s ſix Books were originally made for the Uſe of the Lady *Mary*, the King's Daughter; miſtaking this Work for what he had before mentioned, *The Rudiments of Grammar* (Lond. *in ædibus* Pynſonianis) turned into *Latine* by *George Buchanan*, a *Scot*, and printed at *Paris* 1533. and 1550. in *Octavo*; which Book hath ever ſince been the *Cynoſura* of *Grammar* explained. But this Book was only an Amendment of ſome former Tracts, made plainer and eaſier for the Uſe of the ſaid *Princeſs*[k]. The *Original* is very ſcarce: Yet from the *Tranſlation* of

[i] *Phil. Melanchton* Adoleſcentibus *Wilhelmo Riſenſtein Wilhelmi* filio. Allatus eſt hic *Linacri* viri Doctiſſimi liber de Syntaxi *Latini* ſermonis, quem cum ſtatim avide percurriſſem, judicavi magnopere profuturum eſſe ſtudioſis ad emendate & vere *Latine* loquendum, & ad recte judicandum de Phraſi, & omnibus figuris *Latini* ſermonis — mihi quidem nullum videtur, in hoc genere ſcriptum extare perfectius — *Linacer* ubiq; recitat Exempla prudenter electa ex optimis autoribus, & interdum aliquam ſubtilem interpretationem addit; neq; hoc facit immodice, aut intempeſtive, ſed elegit ejuſmodi παχνολεγίας, quæ judicium lectoris acuunt. Quare valde optarim eum in ſcolis verſari, ac legi; & ſi quid mihi tribuunt iſti qui præſunt ludis literariis, adhortor eos, ut dent Operam ut hic libellus ſtudioſis familiaris fiat. *Witeb.* menſe *Feb.* Anno 1531.

[k] Illuſtriſſimæ *Mariæ*, Invictiſſ. *Angliæ*, *Franciæq*; Regis, ac fidei Defenſoris, filiæ, *Cornubiæ* ac *Walliæ* Principi, *Thomas Linacrus* medicus cum omni obſervantia, S. D.

Quum tibi, illuſtriſſima *Maria*, datus ab invictiſſimo Rege patre tuo, pro tua Sanitate tuenda, ſim Comes, nec id miniſterium obire per valetudinem licuerit, cogitavi mecum, quanam alia ratione tibi eſſe uſui potiſſimum poſſem: Itaque cernens in te, præter indolem quandam ad omne virtutum genus, quæ eminere in mu-

of it into *Latine* by *George Buchanan* [l], for the Uſe of his noble Pupil *Gilbert Kennedy*, Earl of *Caſſils* [m]; it appears to be little more than the preſent *Accidence* taught in Schools, and ſtill retaining that Title of *the Rudiments of Grammar*: For it begins with the *Eight Parts of Speech*; makes five *Declenſions*, and gives the ſame *Examples* to four of them; and ſo the four *Conjugations* are ſpecified in *Amo*, *Doceo*, *Lego*, *Audio*, &c. as in *Colet*'s *Rudiments*. But theſe *Rudiments* of *Grammar*, as adjuſted to the Uſe of the Lady *Mary*, were not ſo plain and perfect as might have been deſired: For this muſt be the Reaſon why her Mother, Queen *Katharine*, ſoon after employed *Ludovicus Vives* to

muliere poſſent, incredibilem, nunc quoq; fœliciſſimi ingenii tui ad ſtudia literarum generoſum impetum; hunc mihi quam maxime pro mea virili juvandum favendumq; cenſui; vel intermiſſi diu officii mei ſarciendi, vel literatorum omnium Cauſa, quibus ipſa in literis proficiens maximo proculdubio futura es tum ornamento tum adjumento. Accipies igitur ea vultus ſerenitate qua reliqua ſoles, hæc Rudimenta, quæ alias *Anglis* tuis per me edita nunc in ſummam quam potui redegi claritatem. Non poteſt fateor niſi rude eſſe munus, ſicut ipſo nomine præ ſe fert. Sed ſi aptum tibi *principium*, quod (juxta Proverbium) *plus eſt quam dimidium*; licet totam nec mereatur, nec ſperet, tamen nec ea in totum ut ſpero deſtituetur. Diu vivas *Anglorum* Deliciæ & Decus.

[l] *Rudimenta Grammatices* Thomæ Linacri, *ex* Anglico *Sermone in* Latinum *verſa*, Georgio Buchanano Scoto *Interprete*. Seb. Gryphius *excudebat* Lugduni, *Anno* 1541. 8vo.

[m] Summæ ſpei & indolis Adoleſcenti, *Gilberto Kennedo*, Comiti *Caſſil. Georg. Buchananus*, S. D. Cum ſuperiore anno tibi curſim, & memoriæ confirmandæ cauſa, hæc *Linacri Rudimenta* prælegerem, placuit mihi ſupra modum in eo viro, etiam in rebus minimis, citra curioſitatem exacta diligentia & ordinis lux, quanta

to draw up ſome familiar Inſtructions, to direct her Daughter in the Study of the *Latin* Tongue: Which he did accordingly [n], and *dedicated* that Eſſay to the *Queen* [o], as written by her Command; ſupplying in many Places the Obſcurities and Omiſſions of former *Grammarians* [p], with a great Deference to the Præceptor of the young Princeſs, D. *Tho. Linacer*; recommending his *Rudiments*, and the *Grammar* commonly aſcribed to *Eraſmus*; *Compendium* Grammaticæ Thomæ Linacri, *& Libellus de* Conſtructione *qui circumfertur* Eraſmi *nomine.*

That *Linacer* reſented much D. *Colet*'s refuſing to admit thoſe his *Lucubrations* into *Paul*'s-*School* (to which he ſeemed to have an Eye

ta in tam confuſa rerum congerie eſſe poteſt, ut quædam (ut reor) ſani judicio lectoribus in argumento vulgato non ingrata futura novitas. Quare viſum eſt mihi, tum ob hæc, tum ob alia multa, operæ pretium futurum, ſi eum libellum e vernaculo *Anglorum* ſermone, quo primum ab autore eſt editus, in *Latinum* verterem —— doctos omnes & Humanitatis ſtudioſos appello, quibus *Linacer* (niſi fallor) in majori opere ſatisfaciet.

[n] *Ludovicus Vives* de *ratione ſtudii puerilis*, 8vo.

[o] *Jo. Ludovicus Vives* Dominæ *Catharinæ*, Reginæ *Angliæ*, Patronæ unicæ S. Juſſiſti ut brevem aliquam Rationem conſcriberem, qua in *Maria* filia tua inſtituenda Præceptor ejus uti poſſet. Parui libens tibi, cui in rebus multo majoribus obſequi vellem, ſi poſſem. Et quoniam Inſtitutorem illi doctum in primis hominem, ac probum, ut par erat, delegiſti, res velut digito indicaſſe fui contentus; ille reliqua explicabit. Quæ tamen aut obſcure tradita, aut prætermiſſa a ſcriptoribus Artis *Grammaticæ* putavi, ea paulo pluribus conſignavi verbis. *Chriſtum* precor, ut hæc docendi Ratio & ad Eruditionem, & ad Virtutem, Filiam tuam, impenſe juvet. Vale; & hunc meum animum addictiſſ. Majeſtati tuæ ſcito. *Oxoniæ.* Non. *Octobris*, MDXXIII.

[p] — Quapropter egi cum Typographis noſtris, ut quam primum

Eye in the compoſing of them) *Colet* was very ſenſible; and that he had incurred his Diſpleaſure. But *Eraſmus* interpoſed, to ſoften the Matter, and reconcile them [q]. And it being certain, that *Linacer* was very laborious in his *Grammatical* Studies, and was forming and reviſing theſe Tracts twenty Years together, in the midſt of his Practice of Phyſick, and his *Philoſophical* and *Mathematical* Studies; it is very likely that *Eraſmus* muſt mean him, when drawing his Character and Circumſtances, without a Name, he makes him a Drudge, during Life, at the *Eight Parts of Speech* [r].

To ſhew the many good Offices that *Eraſmus* did for S. *Paul's-School* upon the Requeſt

primum excuderent, & paſſim in omnibus Scholis harum regionum ſpargerent. Nunc vero etiam hos qui præſunt Scholis duxi adhortandos eſſe, ut hunc librum adoleſcentibus proponant, & prælegant; ſed ita, ſi prius vulgares Regulas brevi Compendio tradiderint; ad has poſtea velim accedere hunc libellum, qui quaſi exædificatio eſt Doctrinæ de *Conſtructione*.

[q]—De *Linacro* cave, ne cui temere credas: Nam ego certis argumentis habeo compertum, illum obſervantiſſimo in te eſſe animo: At de rejecta *Grammatica* non magnopere laborare, quamquam id eſt hominum ingenium, ut ſuis quiſq; ſcriptis ceu parentes filiis impenſus faveant; quod ſiquid etiam eas res hominem movet, tuæ dexteritatis erit diſſimulare, neq; refricare eam cicatricem; vultuq; & conſuetudinis alacritate magis quam accuſatione, præcipue per alios facta, revocare. Hoc pacto, ſi quid illi dolet, tempore ſenſim evaneſcet. Sed næ ego egregie impudens, qui hæc tibi; hoc eſt ſus *Minervæ* —— [*Eraſm.* Ep. Jo. Coleto.]

[r] Novi quendam πολυτεχνότατον *Græcum, Latinum, Mathematicum, Philoſophum, Medicum,* καὶ πάνυ βασιλικὸν, jam ſexagenarium; qui cæteris rebus omiſſis, annis plus viginti ſe torquet, ac diſcruciat, in *Grammatica*; prorſus felicem

ſe

queſt of the *Founder*: D. *Colet* employ'd this his Friend's Vein of *Latine* Poetry for the Service and Honour of the ſaid *School*: Which being under the *Patronage* (not of the *Boy-Biſhop*, S. *Nicholas*, according to the common Superſtition of that Age [f], nor of any other *Saint*, nor *Angel*, but of the *Child Jeſus*; it ſeems to have been the *Founder's* firſt Requeſt to have an Inſcription that ſhould ſignifie the Choice and Preference of that Divine Protector and Governour of the School. This *Eraſmus* drew up in *Jambick* Verſe [t]: And it ſeems to have been hung up in the *Proſcholion*, together with a *Sapphick Ode*, imploring the *Divine* Aid and Succeſs to this new *Foundation*, and expreſſing the Deſign of it to be for the Inſtitution of Boys in the *Greek* and *Latin* Tongues, and in the Principles of *Religion*; as alſo wiſhing, and por-

ſe fore ratus, ſi tam diu ſe liceat vivere, donec certo ſtatuat, quomodo diſtinguendæ ſint *octo partes Orationis*, quod hactenus nemo *Græcorum* aut *Latinorum* ad plenum præſtare valuit. [*Moriæ* Encomium, Edit. *Beati Rhenani*, *Baſ.* 1522. p. 253.]

[f] *See Mr.* Strype's Eccleſiaſtical Memorials, *Vol.* 3. *p.* 206.

[t] *Carmen Jambicum.*

Non invenuſto Antiquitas ænigmate
Studii magiſtram Virginem
Finxit *Minervam*, ac litterarum præſides
Finxit *Camœnas* Virgines.
Nunc ipſe *Virgo*, Matre natus *Virgine*,
Præſideo *Virgineo* gregi;
Et Soſpitator hujus & Cuſtos Scholæ.
Adſunt miniſtri *Virgines*,
Pueros meos mecum tuentes *Angeli*.
Mihi grata ubiq; *Puritas*:

Pro-

portending, that from this Seminary ſhould proceed, for Generations to come, *Citizens Sons* ſo *well inſtructed* in *Piety* and *Learning*, as to be *worthy* of their *Engliſh* Birth, and ſucceſſive *Ornaments* of this *Church* and *Nation*.

At the upper End of the *School* was the Image of the *Child Jeſus* (before mentioned) and *Eraſmus* compoſed this *Diſtich* which was put under it.

Diſcite me primum, pueri, atq; effingite puris
Moribus; inde pias addite Literulas.

When theſe little *Compoſitions* were done for the Ornament of the *School* (together with an *Inſcription* that ſeemed to be deſigned for the Bottom of the *School*, as a ſort of Comment upon *Diſce aut Diſcede*, now painted upon the Windows; as alſo a *Tetraſtick*, recommending the Example of the *Child Jeſus*, as the Rule and Original of *Wiſdom* and *Purity of Life*) the *Dean* had another Task

Procul ergo ſacro a limine
Morum arceant mihi literatores luem;
Nihil huc recipiant barbarum:
Procul arceant illiteratas Literas;
Nec Regna *polluant* mea.

Sapphicum Carmen.

Cœperit fauſtis Avibus, precamur,
Semper augeſcens meliore Fato,
Hic novæ ſudor novus Officinæ,
Auſpice IESU.

Hic

Task for *Eraſmus*: Which was to tranſlate from the *Engliſh* the *Inſtitution of a Chriſtian Man* into *Latin* Verſe, briefly and plainly, for the eaſy Apprehenſion and Memory of the Boys; containing an *Expoſition* of the *Creed*, the *ſeven Sacraments*, the *Love of God*, the *Avoidance of Sin*, the *ſeven deadly Sins*, the *Avoidance of ill Company*, a *Zeal for Religion*, the *Duty of Prayer*, of *Temperance in eating and drinking*, of *Faſting*, *Purity of Heart*, *Cleanneſs of Hands*, *Reſtitution of any thing accidentally found*, *the Love of our Neighbour*, *Receiving the Sacrament of our Lord's Body*, *a Bed of Sickneſs*, *the Hour of Death*; with a concluding Sentence, *Do this and live*. This was to be the *School-Catechiſm*, or Inſtru-

Hic rudis (tanquam nova teſta) pubes
Literas *Graias*, ſimul & *Latinas*,
Et fidem ſacram, teneriſq; CHRISTUM
combibet annis.

Quid fuit læta ſobolem dediſſe
Corporis forma, niſi Mens & ipſa
Rite fingatur, ſtudiiſq; caſtis
culta niteſcat?

Stirpe ab hac ſenſim nova pullulabit
Civium proles, Pietate juxta ac
Literis pollens, breviterq; regno
Digna *Britanno*.

Ludus hic ſylvæ pariet futuræ
Semina; hinc dives nemus undequaq;
Denſius ſurgens decorabit *Anglum*
Latius Orbem.

Carmen Phalecium.

Sedes hæc Puero ſacra eſt IESU,
Formandis pueris dicata; quare Edi-

ſtruction for Children, under the then common Heads of Religion, as *Colet* himſelf had publiſhed them in *Engliſh*, in his *Paul's Accidence*, or *firſt Rudiments* of *Grammar*. I know not whether it has been obſerved, that the *Syſtem* of *Religion*, in the Beginning of the *Reformation*, drawn up by the *Convocation*, and approved by *Henry* VIII. was called the *Inſtitution of a Chriſtian Man*, from the *Title* given of old to any little *Abridgment* of the *Principles of Chriſtian Religion*; particularly to this done by *Eraſmus*. This little Book, with the Supplement to it, which ſeemed deſigned for the Uſe of *Paul's* School, is mentioned by *Eraſmus* alſo in a Letter to *Gonell* at *Cambridge*, ſome Time after: Who tells him, that he would have ſent it him, but that he has but one Copy, and can get no one to tranſcribe it; complaining of the Lazineſs of the *Engliſh*, that they will not work for Money [u].

In

Edico, procul hinc faceſcat, aut qui
Spurcis moribus, aut inerudita
Ludum hunc inquinet eruditione.

Aliud.

Quin hunc ad puerum, pueri concurritis omnes.
Unus hic eſt Vitæ regula fonſq; piæ.
Hunc qui non ſapiat, hujus Sapientia ſtulta eſt:
Abſq; hoc Vita hominis Mors (mihi crede) mera (eſt.

[u] *Eraſ. Rot. Gulielmo Gonello*, ſuo S. D. — *Cato*, & alia quæ adjecimus, jampridem abſoluta ſunt; ſed unicum nobis duntaxat exemplar eſt, ſcribarum inopia — tanta eſt apud *Britannos* laboris fuga, tantus amor ocii, ut ne tum quidem excitentur, quum ſpes doloſi affulſerit nummi — tuus adventus erit gratiſſimus — [*Epiſt.* lib. 7. *Ep.* 38.]

In his own Account of his Writings, he tells the World, that theſe *Verſes*, containing the *Rudiments* or *Inſtitution* of a *Chriſtian Man*, were put into the plaineſt or moſt ſimple Style, by Command of D. *John Colet*, who at that Time had founded a new *Grammar-School*, for the Education of the *London-Youth* in *Chriſtian Piety*, no leſs than in *good Letters*: 'For (*ſays he*) that good Man of 'ſingular Wiſdom, ſeeing the ſad and degenerate 'Condition of that Age, choſe out the tender 'Youth to work upon, that he might put as 'it were, the *new Wine* of Chriſt into *new* 'Bottles' [w]. But more expreſsly doth he aſcribe this little Work to the *Dean*, in an Epiſtle to *John Nævius*, Maſter of the *Lilian School* at *Lovain*, and fixt to this Book, ſaying, that D. *John Colet* had drawn it up in *Engliſh*; 'a Man (*ſays he*) whom the whole 'flouriſhing Kingdom of *England* could hard-'ly equal, or afford one other more pious, or 'more truly a Diſciple of Chriſt; and that he himſelf had put it into Verſe, not in an elaborate but a plain humble Way [x]: Which Epi-

[w] — Æditum eſt Carmen *Rudimenta* complectens *Hominis Chriſtiani*. Id ſcriptum eſt ſtilo ſimpliciſſimo: Sic enim juſſit *Joannes Coletus*, qui tum magnis impendiis novum ludum literarium inſtituerit, in quo non minus in Pietate, quam in Doctrina, volebat inſtitui formariq; pueritiam: Vir enim ſingulari prudentia præditus, videns ſeculum ſuum deploratiſſimum, teneram ætatem delegit, ut *novum* Chriſti *Vinum novis utribus* committeret. [*Eraſmi* Catalog. *Lucubrat.* præfix. Operum Tom. 1. Edit. *Baſ.* 1540.]

[x] *Eraſmus Rot.* M. *Joanni Nevio Hendiſcolano Lilianorum*, apud inclytum *Lovanium*, Gymniarchæ, S. D. P. *Diſticha moralia*, vul-

Epiſtle is the more worthy of Notice, becauſe not reprinted in any Collection of his Epiſtles. But though he calls this little Collection a frivolous *Trifle*; yet it is plain, that this great Man valued himſelf upon it, ſince the Deſign of it was to do Good to *Children*, and to lay a ſure Foundation of *Morality* in their Minds [y].

We have a late Inſtance of the like humble Condeſcenſion in the Head of a Hall [z] at *Oxford*; a very worthy and noted Man, who not only publiſh'd *the Guardian's Inſtruction for Youth*, but (even laterly) a *Hornbook* (or A, B, C.) for Children.

Another excellent Compoſition of *Eraſmus* for the Uſe of the *Paul's* Scholars, was an

vulgo *Catonis* inſcripta titulo, *Nevi* Theologorum Decus, primum diligenter a mendis repurgavimus — adjecimus his Mimos Publicanos, falſo inſcriptos *Senecæ Proverbia* — Addidimus & *ſeptem ſapientum celebria Dicta*; & *hominis Chriſtiani Inſtitutum*, quod nos Carmine dilucido magis quam elaborato ſumus interpretati, conſcriptum antea ſermone *Britannico*, a *Joanne Coleto*, quo viro non alium habet, mea quidem ſententia, florentiſſimum *Anglorum* Imperium, vel magis pium, vel qui Chriſtum verius ſapiat. Bene vale. 1514. Kal. *Aug.*

[y] *Eraſmus Budæo* — mihi cordi eſt in hujuſmodi frivolis philoſophari, in quibus & minus video nugacitatis, & aliquanto plus fructus quam in magnificis illis, ut ipſis videtur, argumentis. Deniq; qui unum hoc ſpectat, non ut ſeſe oſtentet, ſed ut proſit, huic non perinde refert, in quam ſplendidis verſetur, atqui in quam utilibus. Non refugiam etiam illo contemptiſſimo latrunculo contemptiora, modo ſenſero ad provehenda bona ſtudia conducere. Non hæc ſcribuntur *Perſiis* ac *Læliis*; pueris & craſſulis ſcribuntur.

Joannes Watſonus Eraſmo. S. D. — Incidi ante paucos dies in *Catonem* minorem, quem commentariolis elucidaſti; in quibus non crederes quantum me oblectarim, admirans tam dulcem & uberem frugem, in tam modica gleba.

[z] *Mr.* Stephen Penton, *Principal of S.* Edmund Hall, Oxon.

Oration in Praiſe of the Child *Jeſus* (which was ſpoken publickly in the School, by one of the Scholars, at the ſolemn time of viſiting the School) in an admirable Strain of Chriſtian Eloquence recommending the Example of *Jeſus* in his Childhood, and exhorting the School-fellows to follow his Steps in all Piety and Virtue. This has been frequently publiſh'd under the Title of *Concio de Puero Jeſu, pronunciata a Puero in Schola Coletica nuper inſtituta Londini.* To which (no doubt, at the like Deſire of Dean *Colet*) were added two ſhort Prayers for the daily Uſe of every Scholar; one for Docility [a], or Aptneſs and Application to Learning; the other, for a Bleſſing on his Parents [b]: Both which Forms have nothing but plain Chriſtian Piety; ſavouring not the leaſt of Popery, or the common Superſtition.

I

[a] *Precatio Puerilis* pro *Docilitate.*

Audi preces meas, æterna Patris Sapientia, Domine *Jeſu*; qui teneræ ætati Docilitatis commodum addidiſti: Adde, quæſo, ad Naturæ propenſionem, auxilium Gratiæ tuæ, ut literas ac liberales Diſciplinas citius perdiſcam, ſed tuæ gloriæ ſervituras; quarum adminiculis adjuta Mens mea plenius aſſequatur Cognitionem tui, quem noſſe Fælicitatis humanæ ſumma eſt: Utque ad tuæ ſanctiſſimæ Pueritiæ exemplum indies proficiam ætate, ſapientia, & gratia apud Deum, & apud Homines; qui vivis & regnas in conſortio Patris & Spiritus Sancti, in æterna ſecula. *Amen.*

[b] *Precatio* pro *Parentibus.*

Domine Deus, qui nos ſecundum te plurimum Honoris Parentibus noſtris habere voluiſti, nec inter officia Pietatis minimum eſt pro Parentum incolumitate tuam Bonitatem interpellare; ſerva, quæſumus, Parentes meos cum omni familia; primum in tuæ Religionis amore, deinde tutos a Corporis & Animi perturbatione. Mihi vero præſta, ne quid illis ex me moleſtiarum accedat; deniq; ut ego illos, illi te propitium habeant,

I might here further mention ſome other ſhort Forms of Prayer, drawn up by this great Man: As alſo his Expoſition of the Lord's Prayer; which was not only done at the Requeſt of the Dean, but after a Model and Example given by him, that had the Honour to be inſerted into one of the publick Offices of the Church; for in the Collection of Prayers, *&c.* entituled, *Horæ Beatæ Mariæ Virginis ad Uſum ſuum, cum multis Orationibus ad longum* (8vo.) toward the End is put a Paraphraſe by D. *Colet* on the Lord's Prayer in *Engliſh* [c], which you may ſee in the *Appendix.*

It is obſervable, that in all the Forms of Devotion compoſed by *Eraſmus* there are but two Prayers of Invocation to the Virgin *Mary* [d]; and they were made by him when he was very young: And he confeſſes in Effect, it was rather his Fancy to pleaſe a Lady than his own Judgement. But though made long before the Foundation of *Paul's* School, they were never recommended to the Boys; nor indeed

ant, qui ſupremus es omnium Pater. *Amen.*

[c] *Mr.* Wood *reciting the Works of D.* Colet, *puts down* Comment. in Precationem Dominicam. & Com. in Symbolum Fidei; *and ſays the firſt of theſe two laſt is tranſlated into* Engliſh.

[d] — Adjeceramus Epiſtolam Paræneticam ad *Adolphum* Principem *Verienſem*, tum admodum puerum: Præterea duas Precationes ad Virginem Matrem, in gratiam matris illius *Annæ* Dominæ *Verianæ*, ſtilo juvenili, & ad illius affectum accommodato, potius quam ad meum judicium. Poſt unam addidi ad *Jeſum* magis ex animo meo. [*Eraſmi* Catalog. Lucubrationum, Tom. 1. 1540.]

any thing elſe of Foppery or Popiſh Superſtition; ſo that conſidering the original Conſtitution of it, it might be called the firſt *Proteſtant* School before the *Reformation*.

To ſay the Truth, Popery at that Time was the apparent Iſſue of Ignorance and Intereſt; and where People were got above the Obſtructions of the one, and the Impulſe of the other, they were ſo far turned back to a Primitive Chriſtianity, the reſtoring whereof muſt of Neceſſity end in a *Reformation*: And this was now beginning in the diſcerning Minds of *Colet* and *Eraſmus*, and many other private Men of Senſe and Integrity, long before it could make its way to be eſtabliſh'd by publick Authority.

When Dean *Colet* had obtained from *Eraſmus* ſo many good Eſſays, both in Poetry and Proſe, towards directing and ſecuring the Principles and Morals of the Boys; his next Care was to procure ſome Grammatical and Critical Performances, to lead and aſſiſt the Boys in Claſſick Authors, and the Literature contained in them. So walking one Day in his Garden with *Eraſmus*, and hearing him mention his Pains in drawing up two Books *De Copia Verborum ac Rerum*, to form

* *Eraſmus Rot. Coleto* unico Patrono ſuo. Ad Epiſtolam joco ſcriptam reſpondes ſerio. Non decebat fortaſſe cum tanto Patrono jocari. Sed tamen mihi tum libebat cum amico tam ſingulari *Atticis* ſalibus ludere, magis humanitatis tuæ memori, quam magnitudinis; tuæ facilitatis erit noſtram ineptiam boni conſulere. Scribis me tibi debere, etiamſi nolim. Omnino, mi *Colete, durum eſt*, ut inquit *Seneca*,

form the Style and help the Invention of young Scholars; *Colet* ask'd him to dedicate that new Work to his new School of *Paul*'s. No, says *Eraſmus*, your School is too poor and bare, I muſt have a Patron of ſome ready Money: And he telling him the Charge he had been at in Books and Papers, and Tranſcribers for that purpoſe; the Dean anſwered, that he could not afford a juſt Reward for thoſe Labours, but he would willingly give him fifteen Angels; upon whoſe repeating the Promiſe; *Eraſmus*, did at laſt accept it. But ſome Time paſſing between that Promiſe and the Impreſſion of the Book, the Dean had forgot it; ſo that *Eraſmus* was forced to refreſh his Memory by a jocoſe Letter about it: To which the Dean's Anſwer was very ſerious and grave [c]; That he was indeed indebted to him, for he

ca, debere cui nolis. At ego neminem novi mortalium cui libentius debeam, quam tibi. Et is ſemper in me fuit animus tuus, ut etiam ſi nihil acceſſiſſet officiorum, tamen debiturus tibi plurimum fuerim: Tantum autem acceſſit & officiorum & beneficiorum, ut ſi non agnoſcam, ſim unus omnium ingratiſſimus. De tenuitate tua prorſus & credo & doleo; ſed mea tenuitas gravius me premens coegit, ut tuæ tenuitati negotium faceſſerem. Quod quam fecerim invitus, vel hinc potes colligere, quod jam olim promiſſum tam ſero petii. Excidiſſe tibi promiſſum haud miror, quippe homini tot occupato negotiis. At in horto tuo cum incideret *De copia* Sermo, & indicaſſem mihi eſſe in animo, ut nuncuparem puerile opus Principi noſtro Puero, rogabas ut novum opus novæ Scholæ tuæ dicarem. Reſpondi ſubridens, Scholam tuam eſſe pauperculam, mihi opus eſſe qui aliquantulum daret in manum. Arridebas. Deinde cum multos titulos adduxe-

owed his whole ſelf to him; but yet he did not remember the Promiſe charged upon him. However, his Stock was now very low by reaſon of his great Charge about the School. And beſides, he was now ſo oppreſt with Buſineſs, that he had not Leiſure to recollect himſelf. To this *Eraſmus* replied, with Acknowledgement of great Obligations to him, and ſome Apology for challenging a Promiſe from him; reminding him how and where the Promiſe was really made, and inſiſting as decently as he could upon the Diſcharge of it, which he could not call a Debt, but a ſeaſonable Bounty to him. He intimates that ſome of the Dean's Friends thought him a little too ſparing; which if a Fault, was not owing to any tenacious Avarice, but to his Modeſty; he not being able to deny ſome confident Petitioners, and ſo the more unable to gratify thoſe who deſerved better of him.

Dean

duxiſſem ſumptuum, non nihil contatus negabas te poſſe ſuppeditare, quantum meæ res poſtularent; verum quindecim Angelatos lubenter daturum. Idq; quum alacri vultu repeteres, rogabam num ſatis eſſe videretur? Reſpondebas etiam alacrius, hoc certe te libenter impenſurum. Tum ego & ipſe, inquam, libenter accipiam. Ex hac Commemoratione fortaſſe res redibit in memoriam tuam. Poſſem & aliis argumentis adſtruere, niſi tu mihi tua ſponte jam fidem haberes. Sunt omnino quidam, inq; amici, (nam cum inimicis nihil mihi commercii eſt, nec eorum dicta pili facio) qui te duriuſculum prædicent, & in diſtribuenda pecunia diligentiorem: Idq; non accidere (ſic enim illis approbantibus interpretabar) vitio tenacitatis; ſed quod improbe inſtantibus & urgentibus negare non poſſes, ob ingenii verecundiam, in amicos non moleſtos, minus eſſe profu-

Dean *Colet* then complied readily with the Expectation of *Eraſmus*; who therefore dedicated the ſaid Books *de Copia*, &c. to him, in the following very eloquent Epiſtle, dated from *London*, 3 Cal. *May* 1520.

' I cannot but extremely commend, my ' dear *Colet*, your ſingular and truly Chriſti- ' an Piety; who have hitherto directed all ' the Endeavours and Labours of your Life, ' not to the ſeeking of your own private In- ' tereſt, but to the conſulting the Good of ' your Country, eſpecially of your native ' City. Nor do I leſs admire your Judge- ' ment; in chooſing out two of the moſt pro- ' per Methods for the full Attainment of theſe ' glorious Ends. For you ſaw the greateſt ' Fruits of Love and Charity would ariſe ' from the Pains of inſtilling into the Minds ' of People the Knowledge of Chriſt by con- ' ſtant Sermons, and a diligent teaching of ' the Word of God: And therefore in this ' Exerciſe you have now ſpent many Years; ' I need not ſay with what Praiſe and Com-

fuſum, quandoquidem utriſq; non poſſes ſatisfacere. Nec tamen hæc res ad me pertinet, qui quanquam non ſim admodum improbus ac moleſtus flagitator, tamen te ſemper benigniſſimum ſum expertus. Non igitur hoc accepi a tuis obtrectatoribus, ſed ab iis qui tibi ex animo bene volunt. Quorum tamen ſententiæ nec accedo, nec refragor, niſi quod tuam in me benignitatem ſingularem agnoſco. Si reliquum promiſſi non gravaberis dare, equidem, ut nunc res meæ ſunt, accipiam, non uti debitum, ſed uti beneficium, relaturus ſi qua poſſim, certe gratiam habiturus. [*Eraſmi* Epiſt. Edit. *Baſ.* 1521 p. 493.]

[f] *D.ſ. Eraſmus Rot. Joanni Coleto*, Decano Sancti *Pauli* apud *Londinum*, S. D. Non poſſum equidem non vehementer laudare, *Colete*, ſingularem iſtam vereq; Chriſtianam animi tui Pietatem, qui conatus tuos omnes

‘ mendation (for that you deſpiſe;) but I
‘ may ſay, with great Profit to the Hearers:
‘ Upon which Duty of preaching the Goſpel
‘ your own Apoſtle S. *Paul* (otherwiſe modeſt,
‘ and ſparing enough of his own Praiſes) did
‘ often boaſt, and in a manner pride himſelf.
‘ Then for a ſecond effectual Means of an-
‘ ſwering the ſame publick Ends, you have
‘ founded a very beautiful and magnificent
‘ School, where under the choiceſt and beſt
‘ approved Maſters, the *Britiſh* Youth in their
‘ tender Years might imbibe the Chriſtian Re-
‘ ligion and good Letters; as rightly appre-
‘ hending, that from that tender Age, in Bud
‘ and Bloſſom, the Common-wealth might
‘ juſtly hope and expect, in Time, the Fruit
‘ in proportion; and that it would be an in-
‘ finite Advantage to Mankind in every
‘ Stage

nes, omnia vitæ ſtudia ſemper huc deſtinaris, non ut tuis privatim commodis conſuleres, ſed uti Patriæ Civibuſque tuis quam plurimum prodeſſes. Neq; minus admiror judicium tuum, qui duas præcipue res delegeris, quibus id cumulatiſſime conſequi poſſes. Videbas enim ampliſſimum Charitatis fructum in eo ſitum eſſe, ſi quis aſſiduis Concionibus ſacraq; Doctrina Chriſtum popularium ſuorum animis inſerat. Quo tu quidem in negocio jam annos complureis verſaris, non dicam quanta cum Laude (quam tu adeo non ſpectas, ut nec admittas) ſed certe magno cum Fructu. Quo nomine *Paulus* ille tuus, alioqui modeſtiſſimus, ſubinde gloriatur, ac ſeſe ſancta quadam inſolentia jactat. Deinde quod proximum exiſtimabas, Ludum literarium longe pulcherrimum ac magnificentiſſimum inſtituiſti, ubi ſub electiſſimis ac probatiſſimis præceptoribus *Britannica* pubes rudibus ſtatim annis, ſimul & Chriſtum, & optimas imbiberet literas; nimirum graviter intelligens, & in hac ætate velut herba, ſpem reipublicæ poſitam eſſe, & quanti referat in omnem vitam, protinus ab incunabulis optimis imbui. Jam vero quis non

'Stage of Life, to be well inſtructed from
'their Cradle. And in both theſe Reſpects,
'who would not love and admire that ge-
'nerous Greatneſs of Mind (I was going to
'ſay that holy Pride) in you, that you paid
'both theſe Regards to your Country in ſuch
'ſincere and diſintereſted a Manner; that
'by ſo many elaborate Sermons, in ſo long
'a Courſe of Years, you are not one Far-
'thing the richer; and though you ſowed
'in ſuch Plenty your *ſpiritual Things*,
'you *reaped* no Man's *carnal Things?*
'And again, though the Expences of your
'School were ſuch an immenſe Burden, that
'it might well have affrighted any noble
'Peer, yet you took it all upon your ſelf;
'when the common Sort of Mankind are
'well

non adamet etiam generoſam iſtam animi tui Celſitudinem, ac ſanctam (ut ita dixerim) Superbiam, qui utrumq; hoc in Patriam officium ita gratuitum ac ſincerum eſſe volueris, ut nec ex tot annorum laborioſiſſimis concionibus, vel teruncio factus ſis ditior; quumque tua ſeminaris ſpiritualia, nullius unquam carnalia meſſueris; & Scholæ ſumptus, tam videlicet ingentes, ut ſatrapam quoq; deterrere poſſent, ſolus omneis ferre volueris: Et quum vulgus hominum nulla in re libentius ſocium accerſere ſoleat; tu patrimonium, tu cenſum univerſum, ad hæc domeſticam etiam ſupellectilem profundere maluiſti, quam ullum mortalem in iſtius gloriæ partem admittere. Quæſo, quid iſtud eſt aliud quam in univerſos tuorum Liberos, in univerſos Cives animum pluſquam paternum gerere? Teipſum ſpolias, ut ipſos locupletes; te ipſum nudas, ut illos ornes: teipſum laboribus conficis, quo tua ſoboles vegeta ſit in Chriſto. Breviter totum te impendis, ut illos Chriſto lucrifacias. Nimium profecto ſit invidus, qui talia conanti non impenſiſſime faveat; impius, qui reclamet & obſtrepat; Hoſtis *Angliæ*, qui non pro ſua virili adjumenti aliquid conferre ſtudeat. Ego ſane non ignarus, & quantum *Angliæ* debeam publice, & quantopere

'well pleaſed to admit of any Aſſiſtance in 'ſuch Caſes, you choſe to ſpend your Patri-'mony, your whole Revenue, your very Fur-'niture and Houſehold Goods, rather than to 'admit any one Soul to be a Partner in 'the Glory of your ample Foundation [g]. 'What is this but to have a fatherly Affe-'ction for all your Children, that is, for all 'your Fellow-Citizens? You become poor, 'to make them rich; naked, to cloath and 'adorn them: By your great Labours, you 'well nigh deſtroy your ſelf, to make them 'grow in *Chriſt*: In a Word, you ſpend 'your ſelf, to gain them unto Salvation. 'Surely he muſt be very envious, who will 'not heartily favour ſuch good Works; and 'he muſt be notoriouſly impious, who ſhall 'dare to ſpeak againſt them. He is an Ene-'my to *England*, who would not, according 'to his Power, help and promote them. 'For my own Part, I am not ignorant, how 'much I am indebted to this Kingdom in ge-'neral, and how much to you my ſpecial 'Friend: And therefore I thought it my Du-'ty to beſtow ſome ſmall literary Preſent to-'wards

topere tibi privatim ſim obnoxius, officii mei ſum arbitratus, literarium aliquod Munuſculum in ornamentum Scholæ tuæ conferre. Itaque duos hos meos de *Copia* Commentarios novæ Scholæ nuncupare viſum eſt; opus videlicet quum aptum Pueritiæ, tum non infrugiferum (ni fallor) futurum. Bene vale, *Colete* optime, *Londini*. Anno MDXII. iii Cal. *Maias*.

[g] *It coſt him* 4500 *l.* (*an immenſe Sum in the time he lived*) *and beſides he endowed it with* 120*l. annual Rent, which is much increaſed ſince.* [Newcourt's Repertorium Lond.]

'wards the beautifying and adorning of your 'new School; and to dedicate theſe *Com-* 'mentaries about the *Copiouſneſs* of *Words* 'and *Things* to the Uſe and Benefit of your 'School at *Paul*'s; a Work befitting the Wants 'of young Learners, and ſuch, I hope, as may 'be very ſerviceable to them. Farewel, my 'beſt and moſt excellent *Colet*, *Lond.* 1512. '3 Kal. *Maii*.

This Work, though the Author deſign'd it chiefly for the Uſe of our School; yet he elſewhere ſpeaks of it with Satisfaction, as what would be of a more general Uſe [h].

In the Book it ſelf [i] *Eraſmus* adapts his *Examples* to the Honour of his *Engliſh* Friends: As particularly in varying this Sentence, *Semper dum vivam tui meminero*, he makes the Variation run wholly upon his Remembrance of Maſter *Moore*, and rings the Changes upon it in near two hundred ſeveral Ways of Expreſſion.

This mention of Sir *Thomas Moore* after the Letter of *Eraſmus*, which ſo highly commends the Preaching of D. *Colet*, makes it

[h] Edidi opus *de rerum verborumque copia*, quod inſcripſi *Coleto* meo; opus utiliſſimum concionaturis. [*Eraſ.* Epiſt. Servetio.]

[i] *There was afterwards an Edition with the Commentaries of* Hegendorphin, *thus entituled*, De Eraſmi Rot. De Copia verborum ac Rerum commentarii duo, poſtrema autoris cura recogniti locupletatique. Cum Scholiis marginalibus *Chriſtophori Hegendorphini*, in quibus vir ille quorundam ſtudioſorum eſflagitationibus victus, & exempla pleraq; ab *Eraſmo* adducta ex autoribus optimis quibuſq; deprompta oſtendit, & loca authorum ab *Eraſmo* non indicata diligenter indicat. Anno MDXXVIII. Menſe *Julio*, *Antwerpiæ* in ædibus *Michaelis Hillenii*, 8vo.

it not improper to obſerve, that [k] Sir *Thomas Moore*, in his younger Years, was a great Admirer and conſtant Frequenter of the Sermons and Lectures of D. *Colet*; and had ſo great a Veneration for his ſound Preaching and good Living, that he made him his Confeſſor. In an excellent Epiſtle to him he complains of his ſtaying too long in the Country, and importunes his ſpeedy Return to *Stepney* or *London*, that he might again enjoy the Benefit of his edifying Sermons; reflecting on the ordinary Preachers at *Paul's Croſs*, as Men of ill Lives, who therefore could make no great Impreſſion upon their Auditory. They were Phyſicians that ought to be called upon to heal themſelves; and the People did not care to have their Sores

[k] *Sir* Thomas Moore, *while a young Man — He frequented Sermons diligently, eſpecially when thoſe Men preached who were moſt excellent for good Life and ſpiritual Direction; ſuch as D.* Colet *was, the moſt famous Dean of* Paules, *who, as* Eraſmus *writeth, was wont every Day to preach at* Paules, *beſides many other Sermons, which he made at the Court and elſewhere, expounding in them either the* Pater noſter, *the Apoſtles* Creed, *the ten Commandments, the ſeaven* Sacraments, *or ſome other Matter of neceſſary Inſtruction, which he never left off until he had perfected the whole, that thereby every one might learn what they ſhould believe, what to follow, and what to ſhunne; and ſhew'd the Means how every Chriſtian might come to Perfection in the ſundry States of Life. And his Life did not diſagree from his Doctrine; for he exerciſed himſelf much in all Works of Charity and Mortification of his Fleſh. This was he that founded the goodly School of* Paules, *dedicating it to the little Boy* Jeſus, *as he was found diſputing with the Doctours at twelve Years olde: Of which famous Act Sir* Thomas Moore, *writing to him, compareth it by a full* Antitheſis *to the Horſe of* Troy, *out of which the* Grecians *iſſued to ſurprize the Citye. In like Manner, ſaith he, out of this your School many have come that have ſubverted and overthrown all Ignorance*

Sores touched by thoſe who they ſaw had need of healing themſelves: In *Colet* only they had Confidence; of him they had Experience, he alone could cure them, they would willingly all ſubmit to whatever he preſcribed, *&c.* This Letter in the original *Latine* I ſhall ſubjoin to the *Engliſh* Tranſlation given long ſince by the Author of the Life and Death of Sir *Thomas Moore*, 4to. 1642.

'As I was lately walking at *Weſtmin-*
'*ſter*, buſying my ſelf about other Mens
'Cauſes, I met by chance your Servant;
'at whoſe firſt Sight I marvellouſly re-
'joiced, both becauſe he hath been always
'dear unto me, as alſo eſpecially for that I
'thought he was not come to *London* with-
'out your ſelf: But when I had learned of
'him, that you were not come, nor yet
'minded to come of a long while, it can-
'not be expreſſed, how ſuddenly my great
'Joy

rance and Rudeneſs —— Therefore he choſe this worthy Dean for his ghoſtlye Father, for he was accounted one of the moſt skilful Phyſicians for the Soule that cou'd be found amongſt ten thouſand. Him he committed himſelf unto, as to a ſafe Guide of Perfection in the dangerous Paſſages of Youth; that by his Experience he might the more eaſily overcome the Devil, the World, and his own Fleſh, by following his wholeſome Leſſons, to work the Salvation of his Soule, without any Prejudice of his Body. To him he was as obedient in all ſpiritual Affairs, as he was to his Father, in all dutifull Obligation, whereby he arriv'd to perfect Obedience, one of the chiefeſt Helps that a ſpiritual Man can have to get Heaven. And becauſe every one may ſee what Affection he bore to this Man, his ghoſtly Phyſician, I will ſet down here an excellent Letter of Sir Thomas Moore *to D.* Colet.

[1] *Tho. Morus Joanni Coleto ſuo,* S.D. Ambulanti mihi dudum in Foro, & intra aliena negotia ocianti, obtulit ſe puer tuus. Quem

'Joy was turned into as great Sorrow and 'Sadneſs: For what can be more grievous un-'to me than to be deprived of your moſt 'ſweet Converſation, whoſe wholeſome 'Counſel I was wont to enjoy, with whoſe 'delightſome Familiarity I was recreated, 'by whoſe weighty Sermons I have been of-'ten ſtirred up to Devotion, by whoſe Life 'and Example I have been much amended 'in my own; finally, in whoſe Face and 'Countenance I was wont to reſt contented? 'Wherefore, as I have found my ſelf great-'ly ſtrengthened, whilſt I enjoy'd theſe 'Helps; ſo now do I ſee my ſelf much wea-'kened, and brought almoſt to nothing, be-'ing deprived of them ſo long: For having 'heretofore, by following your Footſteps, al-'moſt eſcaped out of Hell's Mouth; ſo now 'like another *Euridice* (though in a con-'trary Manner, for ſhe was loſt there, be-'cauſe *Orpheus* looked back upon her, but 'I am in the like Danger, becauſe you do 'not look upon me) I fall back again, by a 'cer-

Quem quam primum intuerer, vehementer ſum gaviſus, tum quod hic ipſe mihi ſemper charus extitit, tum præcipue quod arbitrabar eum non ſine te veniſſe: At ubi ab illo didici te modo non rediiſſe, ſed nec adhuc diu rediturum; dici non poteſt, ex quanta lætitia, in quantam mœſtitiam rejectus ſum. Quid enim mihi poteſt eſſe moleſtius, quam ſuaviſſima Conſuetudine tua privari? cujus prudentiſſimo conſilio frui, cujus jucundiſſimo convictu recreari, cujus graviſſimis concionibus excitari, cujus exemplis & vita promoveri, in cujus deniq; vultu ipſo ac nutu ſolebam conquieſcere. Itaq; ut his præſidiis vallatus aliquando me ſenſi roborari, ita eiſdem deſtitutus, languore mihi ferme videor abſolvi. Et quia

'certain Violence and Neceſſity, into that 'obſcure Darkneſs I was in before. For 'what, I pray you, is there in this City, 'which doth move any Man to live well, 'and doth not rather, by a thouſand Devices, 'draw him back, and with as many Allure-'ments ſwallow him up in all manner of 'Wickedneſs, who of himſelf were otherwiſe 'well diſpoſed, and doth endeavour accord-'ingly to climb up the painful Hill of Vir-'tue? Whitherſoever any Man cometh, 'what can he find, but feigned Love, and the 'Honey-poiſon of venomous Flattery? In one 'Place he ſhall find cruel Hatred; in ano-'ther, hear nothing but Quarrels and Suits. 'Whitherſoever we caſt our Eyes, what can 'we ſee but Victualling-houſes, Fiſhmongers, 'Butchers, Cooks, Pudding-makers, Fiſhers, 'and Fowlers, who miniſter Matter to our 'Bellies, and ſet forward the Service of the 'World, and the Prince thereof the Devil? 'Yea, the Houſes themſelves (I know not 'how) do bereave us of a great Part of our 'Sight

quia tua ſemper veſtigia ſecutus, jam pene ex ipſis Orci faucibus emerſeram, nunc rurſum tanquam *Euridice* (contraria tamen lege; *Euridice* quidem, quod illam reſpexit *Orpheus*; ego vero, quia tu me non reſpicis) in obſcuras retro Caligines, neſcio qua vi ac neceſſitate, relabor. Nam in Urbe quid eſt quod quenquam ad bene vivendum moveat, ac non potius ſuopte ingenio nitentem in arduum virtutis Callem evadere mille Machinamentis revocet, Illecebris mille reſorbeat? Quocunque te conferas, quid aliud quam mellita venena circumſonant? Hinc odia ſæva & querulæ lites ac forenſes ſtrepitus obmurmurant. Quocunque tuleris oculos, quid aliud videas, quam cupedinarios, ce-

'Sight of Heaven; ſo as the Height of our 'Buildings, and not the Circle of our Hori-'zon, doth limit our Proſpect. For which 'Cauſe I may pardon you the more eaſily, 'that you delight rather to remain in the 'Country, where you are: For there you find 'a Company of plain Souls, void of all 'Craft, wherewith Citizens moſt abound; 'whitherſoever you look, the Earth yieldeth 'you a pleaſant Proſpect, the Temperature of 'the Air refreſheth you, and the clear be-'holding of the Heavens doth delight you; 'you find nothing there but bounteous Gifts 'of Nature, and ſaintlie Tokens of Inno-'cence. Yet I would not have you ſo car-'ried away with thoſe Contentments, that 'you ſhould be ſtayed from haſtening hither: 'For if the Diſcommodities of the City do '(as they may very well) diſpleaſe you; yet 'may the Country about your Pariſh of *Step-'ney* (whereof you ought alſo not to have 'the leaſt Care) afford you the like Delights 'to thoſe which that affords you, wherein 'you

cetarios, lanios, coquos, fartores, piſcatores, aucupes, qui materiam ventri miniſtrant, ac mundo & principi ejus Diabolo? Tecta quinetiam ipſa, neſcio quo modo, bonam partem lucis eripiunt, nec cœlum libere ſinunt intueri. Aerem itaq; non Ὁριζὼν illle Circulus, ſed domorum culmen determinat. Quo æquior tibi ſum, ſi minime te adhuc ruris pœniteat; quippe ubi ſimplicem turbam vides, & urbicæ fraudis expertem; ubi quoquoverſus oculos intendas, blanda telluris facies juvat, aeris grata reficit temperies, ipſe te cœli delectat aſpectus. Nihil ibi vides niſi benigna Naturæ munera, & ſancta quædam Innocentiæ veſtigia. Nolo tamen his oblectationibus adeo capiaris, quin quam primum poſſis, ad

‘ you now keep; from whence you may, ‘ upon occaſions, come to *London*, as into ‘ your Inn, where you may find great matter ‘ of Merit. The Country-people are moſt com- ‘ monly harmleſs; or at the leaſt, not loaden ‘ with great Offences, and therefore any ‘ Phyſician may miniſter Phyſick unto them. ‘ But as for Citizens, both becauſe they are ‘ many in Number, as alſo in regard of ‘ their inveterate Cuſtom, in ſinning, none ‘ can help them but he that is very skilful. ‘ There come into the Pulpit at *Paules* di- ‘ vers Men that promiſe to cure the Diſeaſes ‘ of others, but when they have all done, ‘ and made a fair and goodly Diſcourſe, ‘ their Life, on the other Side, doth ſo jarr ‘ with their Saying, that they rather encreaſe ‘ then aſſwage the Griefs of their Hearers; ‘ for they cannot perſwade Men that they ‘ are fit to cure others, whenas themſelves ‘ (God wote) are moſt ſick and crazy. And ‘ therefore when they feel themſelves touch'd ‘ and handled by thoſe, whom they ſee are ‘ full of loathſome Sores themſelves, they can-

ad nos revoles. Nam ſi tibi diſplicent Urbis incommoda, at *Stephani* rus (cujus etiam non minus debes eſſe ſollicitus) haud minora tibi commoda ſuppeditabit, quam quod nunc incolis: Unde etiam in Urbem (ubi magna tibi merendi materia eſt) potes interdum, tanquam in Hoſpitium, divertere. Nam ruri, quum ſint homines ipſi per ſe aut fere innocui, aut certe non adeo magnis ſceleribus irretiti, cujuſq; medici manus utilis eſſe poteſt: At in urbe, tam propter ingentem magnitudinem, tam ob inveteratam morborum conſuetudinem, medicus omnis fruſtra, niſi peritiſſimus, acceſſerit. Veniunt certe in D. *Pauli* ſuggeſtum aliquando, qui, ſanitatem

‘ not but have a great Averſion from them. But if ſuch an one be accounted by learned Men moſt fit to cure, in whom the ſick Man hath greateſt Hope; who doubteth then, but you alone are the fitteſt in all *London* to cure their Maladies, whom every one is willing to ſuffer to touch their Wounds; and in whom what Confidence every one hath, and how ready every one is to do what you preſcribe, both you have heretofore ſufficiently try'd, and now the Deſire that every one hath of your ſpeedy Return, may manifeſt the ſame? Return therefore, my dear *Colet*; either for *Stepney*'s Sake, which mourneth for your Abſence, no leſs than Children do for the Abſence of their loving Mother; or elſe for *London*'s Sake, in reſpect it is your native Country, whereof you ‘ can

tem pollicentur: Sed quum ſpecioſe peroraſſe videntur, adeo vita cum verbis litigat, ut irritent potius quam mitigent. Non enim perſuadere poſſent hominibus ut, quum ipſi ſunt omnium ægrotiſſimi, idonei credantur, quibus alienarum ægritudinum cura merito committatur. Itaq; morbos ſuos, quum ab his tractari ſentiunt, quos exulceratos vident, vident indignanter ilicet, atq; rec alcitrant. At ſi (ut naturarum indagatores affirmant) is demum medicus ad ſanitatem appoſitus eſt, in quo ægrotus maximam habet ſpem; quis dubitet quin te uno, ad curandam univerſam Urbem, nemo poſſit eſſe ſalubrior? A quo quam æquo animo vulnera ſua tractari patiantur, quantum confidant, quantum pareant, & tute antehac ſatis expertus es, & nunc apud omnes tui deſiderium, atque incredibilis quædam expectatio declarat. Venias ergo tandem, mi *Colete*, vel *Stephani* tui gratia, qui haud ſecus diuturnam tui gemit abſentiam, quam infantuli matris; vel Patri tu cauſa, cujus haud minor tibi cura eſſe debet, quam Parentum. Poſtremo (quamquam hoc minimum ſit reducendi tui momentum) mei te reſpectus commo-

'can have no leſs regard then of your Pa-
'rents: And finally (though this be the leaſt
'Motive) return for my Sake, who have
'wholly dedicated my ſelf to your Directi-
'ons, and do moſt earneſtly long to ſee you.
'In the mean Time I paſs my Time with
'*Grocine*, *Linacer*, and *Lilye*; the firſt being,
'as you know, the Director of my Life in
'your Abſence; the ſecond, the Maſter of
'my Studies; the third, my moſt dear Com-
'panion. Farewel, and ſee you love me as
'you have done hitherto. *London*, 21 *Octob.*
'[about the Year 1510.]

Upon reading this Epiſtle, one cannot but obſerve the different Spirit from what Sir *Thomas* appeared to have had in the latter Part of his Life, after *Colet*'s Death. He had early in his *Utopia* [m], ſufficiently derided the

moveat, qui me tibi totum dedidi, & in adventum tuum ſolicitus pendeo. Interea cum *Grocino*, *Linacro*, & *Lilio* noſtro tempus tranſigam; altero (ut tu ſcis) ſolo, dum tu abes, vitæ meæ magiſtro; altero, ſtudiorum præceptore; tertio, chariſſimo rerum mearum ſocio. Vale; & nos, ut facis, ama. *Londini*, 10 Cal. *Novembris*. [*Stapleton.* de *Tribus Thomis*. Op. Tom. 4. p. 993.]

[m] *Eſpecially in the firſt Edition of that Book, which gave ſuch a ridiculous View of the ſeveral Orders in the Church of* Rome, *that Care was taken to eraſe ſeveral Paſſages relating thereunto. Thus in Page* 56. *he taxes the Preachers of that Age for corrupting the Chriſtian Doctrine, and practiſing upon it: For they obſerving, that the World did not ſuit their Lives to the Rules Chriſt hath given, have fitted his Doctrine as if it had been a leaden Rule to their Lives, that ſome way or other they might agree with one another. But there is one Thing yet more ſurpriſing; That in Page* 173. *he makes it one of the Maxims of his* Utopians, *that no Man ought to be puniſhed for his Religion; and yet afterwards he breathes out nothing but Threatnings and Slaughter againſt the poor Proteſtants. See* Burnet's *Hiſt. Vol.* 3.

popular Superſtitions in the Church; and had Wit and Learning ſufficient to make an *Heretick*: And what is more to be wondred at (if we may believe *Eraſmus*'s Character of him) he was a religious Man, and free from Superſtition [n]. But ſure we are, the laſt Scene of his Life ſhew'd him to be a quite different Man; ſo that in his very *Epitaph*, compoſed by himſelf, he values himſelf upon his being a ſworn Enemy to *Hereticks* [o]. This was owing to ſome of the Prelates, who took him off from his Freedom of thinking, and importuned him to employ his Abilities and Parts in Defence of the Catholick Church, againſt *Tyndal*, *Frith*, and other *Heretical* Writers, as they called them. He did ſo: And upon this *Controverſial* Subject he wrote ſo unequally to what he had done before, and ſo very much beneath himſelf; that it either bewrayed a Task impoſed upon him againſt his Will, or a Cauſe wherein Wit and Invention could not help him out againſt the Simplicity of Truth. Let any one but read the Vindication of our *Proteſtant Faith* by poor *John Frith*, a Boy in Effect, and a naked Priſoner, and then run over the Anſwers and Oppoſitions of the noble Lord Chancellor Sir *Thomas Moore*, and compare the Senſe, the Style, the Spirit of them both; and

[n] *Morus* — veræ pietatis non indiligens cultor, etiam ſi ab omni ſuperſtitione alienissimus. [*Eraſ.* Ep. p. 437.]

[o] — Quod in Epitaphio profiteor me *Hæreticis moleſtum*, hoc ambitioſe feci. [*Mori* Ep. *Eraſmo*, Ed. *Lond.* p. 1511.]

and he need not be told on which Side infinite Advantage lies. Had Sir *Thomas* wrote upon no other Subject but this of *Religion*, it would be as hard to find by his Writings, as it was by his Converſation, when he was in jeſt only, and when in earneſt. Nay, *Eraſmus* himſelf, another of the Dean's moſt intimate Friends; thoſe Zealots had, by their artful Stratagems, brought even him to enter the Liſts with *Luther* [p]: Who, though in many of his Books he profeſſes himſelf well affected to *Luther*'s Perſon, and not averſe to many of his Doctrines; yet he had no Mind to be a Martyr for him, by no means loving ſuffering; but delighting in a ſtudious Eaſe and Safety [q].

[p] Multa ſcripſit *Lutherus* imprudenter magis quam impie; quorum hoc iſtos habet peſſime, quod *Thomæ* non multum tribuit, quod minuit quæſtum veniarum, quod Ordinibus mendicantium parum tribuit, quod Scholaſticis dogmatibus non tantundem defert quantum Evangeliis, quod negligit humanas Diſputatorum argutias. Hæ nimirum ſunt Hæreſes intolerabiles; ſed his diſſimulatis, prætexunt invidioſa apud Pontificem homines tantum ad nocendum & concordes & callidi. Olim etiam reverenter audiebatur Hæreticus; & abſolvebatur, ſi ſatisfaciebat; ſin convictus perſtitiſſet, extrema pœna erat, non admittebatur ad Eccleſiaſticam Communionem. Nunc alia res eſt Hæreſeos crimen; & tamen ob quamlibet levem cauſam, ſtatim hoc habeant in ore, Hæreſis eſt. Olim Hæreticus habebatur, qui diſſentiebat ab Evangeliis, ab Articulis Fidei, & his quæ cum his parem obtinerent authoritatem —— Nunc ſi quis unquam diſſentiat a *Thoma*, vocatur Hæreticus; imo ſi quis a commentitia ratione quam heri Sophiſta quiſpiam in Scholis commentus eſt. Quicquid non placet, quicquid non intelligunt, Hæreſis eſt. *Græce* ſcire Hæreſis eſt, expolite loqui Hæreſis eſt; & quicquid ipſi non faciunt, Hæreſis eſt. [*Eraſ. Rot.* Arch. & Principi *Mogontino*, Cal. *Nov.* 1519. Ep. Ed *Baſ.* 1521. p. 477]

[q] —At pro *Luthero*, proq; *Lutheri* Paradoxis nondum eſt animus

He afterwards alſo, in his *Moriæ Encomium*, laſhed the *Cardinals*, ſtruck freely even at the *Pope* himſelf; and expoſed all the Ambition, Avarice, Pageantry, and Fopperies of the Church of *Rome*; eſpecially in the Bargains about Purgatory, Maſſes, Pilgrimages, Indulgences, and other Religious Toys ſold to the poor deluded People; all which was effectually the blowing a Trumpet for the *Reformation*.

Yet though theſe two Writers were the two leading *Reformers*, humane Fears and worldly Policy ſtopt them ſhort, and turned them out of the Way they ſaw to be right.

To aſcend yet higher; the ſame Trick (for ſo it may well be called) was put upon King *Henry* VIII. His Education and Parts were ſo good, that he could not but deſpiſe the Idol of Religion, as it was dreſt up in the Church of *Rome*: And he had openly laughed

nimus mortem oppetere. —— pro his quæ ſolent eſſe themata conſtellationum *Scholaſticorum*, neq; auſim cuiquam vitam eripere, ſi judex ſim, nec velim in Capitis diſcrimen venire. Optarim eſſe Chriſti Martyr, ſi vires ipſe ſuppeditet; *Lutheri* Martyr eſſe nolim. [*Eraſmus* adv. *Huttenum* Op. Tom. IX p. 1365.]

Ex univerſis *Lutheri* libris non perlegi duodecim pagellas, atq; eas etiam carptim; & tamen ex his deguſtatis verius quam lectis, videbar mihi deprehendere dotes naturæ raras, & ingenium pulchre accommodum ad explicandum juxta veterum morem arcanas literas, ad ſuſcitandam Evangelicæ Doctrinæ ſcintillam, a qua & publici mores orbis, & Scholæ nimium jam indulgentes argutiis magis quam neceſſariis quæſtiunculis vehementer prolapſæ videbantur. Audiebam eximios viros probatæ Doctrinæ, probataeq; Religionis, ſibi gratulari, quod in hujus viri libros incidiſſent. Videbam, ut eſſet quiſq; integerrimis moribus, & Evangelicæ Puritati proximus, ita minime infenſum *Luthero*. Porro vita prædicabatur & ab iis qui doctrinam non ferebant. [*Laur. Campegio Lova.* 1520.]

ed at ſome of their Impoſtures; and would have much ſooner exerted his Authority in reforming of them, if the Biſhops (eſpecially *Wolſey*, his prime Miniſter, and *Longland*, his Confeſſor) had not work'd him up to ſhew his Learning, in Defence of the *Catholick Faith*, againſt *Luther*. And when, by their Importunity and Aid, they had got ſuch a Book from him, and a glorious Title for the Author, it was the greateſt Wonder of the Providence of God, that he ſhould afterwards become the firſt Inſtrument of the *Reformation* in theſe Kingdoms.

[r] But to return: The laſt Act of *Eraſmus*'s Kindneſs to the Dean's School was to find out at *Cambridge* (where he then was) an Uſher, or ſecond Maſter, according to the Founder's Deſire, to be under Mr. *William Lilye*. He enquired among the Maſters of Arts there; but he could meet with none, it ſeems, that cared for, or were fit for that Place, who would engage in it. They did not affect ſo laborious an Employment,

[r] Venit in mentem quiddam, quod ridebis ſcio. Cum inter Magiſtros aliquot proponerem de Hypodidaſculo, quidam non infimæ opinionis ſubridens: *Quis*, inquit, *ſuſtineat in ea ſchola vitam agere inter pueros, qui poſſet ubivis quomodocunq; vivere?* Reſpondi modeſtius; hoc munus mihi videri vel in primis honeſtum, bonis moribus ac literis inſtituere juventutem; neq; Chriſtum eam ætatem contempſiſſe, & in nullam rectius collocari beneficium, & nuſquam expectari fructum uberiorem, utpote cum illa ſit ſeges ac ſylva Reipublicæ. Addidi; ſi qui ſint homines vere pii, eos in hac eſſe ſententia, ut putent ſeſe nullo officio magis demereri Deum, quam ſi Pueros trahant ad *Chriſtum*. Atqui is cor-

ment, however honourable the Terms might be. One of the Seniours ſaid, in a flouting Way, *Who would lead ſuch a ſlaviſh Life among Boys, in a School, if he can have any other Way of Living?* 'I anſwered gravely '(ſays *Eraſmus*) that the Office of inſtruct-'ing Youth in Letters and good Manners 'was a very creditable Office, that our bleſ-'ſed Saviour himſelf did not deſpiſe the 'converſing with Children; that no Age was 'ſo capable of good Inſtruction, and a Man 'could no where beſtow his Pains with a 'better Proſpect of Succeſs, than at *Paul's-School*, which was in the Heart of the City, 'and Center of the Kingdom: Beſides (ſaid 'I) if Men have a true Senſe of Religion, 'they muſt needs think, that there is no 'better way of pleaſing and ſerving God 'than by the bringing of Children to Chriſt; '*i. e.* training them up to Piety and Virtue, 'and Knowledge. But upon this he turned 'up his Noſe, and ſaid, in a deriding Man-'ner; *If any Man deſires to be an abſolute 'Servant of Chriſt, he may go into a Monaſte-'ry,*

corrugato naſo, ſubſannans: *Si quis*, inquit, *velit omnino ſervire Chriſto, ingrediatur Monaſterium ac Religionem.* Reſpondi, *Paulum* in Charitatis officiis ponere veram Religionem; Charitatem in hoc eſſe, ut proximis quam maxime proſimus. Rejecit hoc tanquam imperite dictum. *Ecce*, inquit, *nos reliquimus cuncta, in hoc eſt perfectio.* Non reliquit, inquam, omnia, qui cum poſſit plurimis prodeſſe labore ſuo, detrectat officium quod humilius habeatur. Atque ita, ne his oriretur, hominem dimiſi. Vides ſapientiam *Scotiſticam* & habes Dialogum. Rurſum vale: *Cantabrigiæ*, poſtridie *Simonis* & *Judæ*. [*Eraſmi* Epiſt. Edit. *Baſ.* 1521. p. 421.]

'ry, *and take the Vows of Religion upon him.* 'I told him, *Paul* placed true Religion in the 'Works of Charity; and the greateſt Charity 'was to do moſt good unto our Neighbours: 'But he laugh'd at this, as a ſilly Way of 'talking. *Well*, ſays he, *we Students ſeem* 'to have left all; *we muſt be here in a State* 'of *Perfection.* No (ſaid I) a Man cannot 'be ſaid to have left all, who, when he can 'do Good to the World in any Station, de-'clines it, becauſe he thinks it too mean for 'him: And ſo to prevent any further Diſ-'pute, I took my Leave of him.

He had alſo in a former Letter mentioned his fruitleſs Endeavours to ſerve him in the Affair of an Uſher[r]. And he did not only in the former of theſe Epiſtles, but whenever he had an Opportunity, encourage Men of Letters to undertake the laborious Care of a *Grammar-School*; of which he often ſpeaks in the higheſt Commendation, as what exalts the School-maſter to the higheſt Dignity; whoſe Buſineſs is to ſeaſon Youth in Learning and Religion, and raiſe up Men for the Service of their Country. 'It may be (*ſays he*) the Employ-'ment is accounted vile and mean in the 'Opinion of Fools; but in it ſelf it is really 'great and honourable[t].

This

[r] Nondum occurrit quem exiſtimem idoneum Hypodidaſcalum tuæ Scolæ; pergam inquirere, & ſimul atq; reperero, certiorem te faciam. Bene vale, Præceptor optime.

[t] *Eraſmus Joanni Sapido.* —— Porro ſortem tuam ut laborioſam

The aforesaid Story about the Aversion of Men in the University to the Drudgery of a Grammar-School, was by way of Post-script to a Letter, wherein *Erasmus* acquainted the Dean [u], that he had almost finished his Book *de Copia* (before mentioned) and yet upon the Subject of Plenty he found himself in great want. And as to his Offer of Money to him; 'I acknowledge (*says he*) 'your good old generous Disposition, and 'thank you most heartily. But you have 'nettled me with one Expression (however 'spoken in jest) *if you beg humbly*; intimating perhaps (and with Truth enough) that 'I am too proud for my Condition. However, were I to beg of others, I am afraid 'it would be in vain. And yet with what 'Face can I beg of you? especially when you 'do not much abound in what I beg for. 'But if you'll excuse my Boldness, I will 'conclude now in a very impudent Manner. 'I

osam esse non negaverim, ita Tragicam, ut tu vocas, & deplorandam esse prorsus inficior. Ludi literarii Magistrum esse proximum *regno* munus est. An tu putas sordidam esse functionem, primam illam ætatem tuorum Civium optimis Literis & Christo statim imbuere, torq; probos & integros viros Patriæ tu reddere? Stultorum opinione humilius est, re longe splendidissimum.

Sed quo alacrius verseris in isto munere, fac memineris secundum principes & Episcopos, neminem magnificentius posse mereri de Republica, quam ludi literarii Magistrum, si rudibus adhuc, & in quemvis habitum sequacibus animis mentem instillet Christo dignam, easq; literas quæ semper optimo cuiq; placuerunt. [*Erasmi* Epist. *Euricio Cordo*, Ludi magistro.]

[u] In absolvenda *Copia* mea nunc sum totus; ut jam ænigmatis instar videri possit, me simul, & in media copia, & in

'I can hardly have the Face to crave any 'thing of you, when I have deſerved no- 'thing; and yet I am not ſo proud as to re- 'fuſe a Gift when generouſly offered to me, 'eſpecially under my preſent Circumſtances, 'low enough.

What Confidence *Eraſmus* placed in his Friend *Colet*, he diſcovers to him alſo (with his State and Circumſtances) in another Letter, which mentions his engaging in a Tranſlation of S. *Baſil* upon *Iſaiah*, a Work that pleaſed him very much. 'I will (*ſays* 'he) ſend a *Specimen* of it to the Biſhop of 'Rocheſter, and try whether he will ſoften 'my Labour with ſome little Reward. This 'is a Way of begging, you'll ſay; and I know 'you will laugh at it. But I begin to hate my 'poor

in ſumma verſari inopia——. Porro quod mihi tuas offers pecunias, agnoſco veterem tuum in me animum, & gratiam habeo quam poſſum maximam. Sed pupugit nonhihil animum meum Verbum illud, quamlibet joco dictum; *Si humiliter mendicaveris.* Fortaſſe ſignificas, & vere ſignificas, quod ſortem noſtram tam iniquo ferimus animo — A cæteris vereor ne fruſtra petam; a te vero qua fronte, quæſo, petam? præſertim cum ipſe hoc opum genere non admodum abundes. Attamen ſi tibi probatur inverecundia, finiam Epiſtolam clauſula quam poſſum impudentiſſima. Nec adeo poſſum perfricare faciem, ut nullo titulo abs te petam; nec adeo ſuperbus tamen ſum, ut munus rejiciam, ſiquis talis amicus libenter dederit, præſertim hoc rerum ſtatu. Vale.

Refricuit mihi jocus *Mori* mei, dictum quoddam non illepidum: Nam ditis libris de *Copia*; *emiſit* (inquit) Eraſmus *utramq*; Copiam, *quid itaque reliquum fecit, præter ſummam inopiam?* [*Eraſ.* Ep]

In the Hebrew *Tongue the Word* Alluph (*as one obſerves*) *is rendered both* Pædagogus *and* Princeps; *and* Sheber *in that Language is as* ῥάβδος *in the* Greek, *and ſignifies both a Rod and a Scepter.*

‘ poor Condition; and I am reſolved to get ‘ ſome Fortune, to keep me above begging; ‘ or elſe to imitate *Diogenes*, and get into ‘ a Tub[w].

Having before mentioned *Eraſmus*'s Pains, in ſeeking out for a proper Perſon for the Uſher's Place in *Paul's* School; I am now to add, that being not diſcouraged in his Queſt, he did at length very probably recommend Mr. *John Rytwiſe*; who being born at *Sawl* in *Norfolk*, and bred at *Eaton* School, was now Member of *King's-College* at *Cambridge*, and being retained by Dean *Colet* as Uſher to his School, was for his Ability and Induſtry very agreeable to the Head-maſter *Lilye*.

Under theſe two excellent Maſters of *Paul's* School; if there was any Fault in the Management of it, it was in the Practice of too much [x] Severity, owing a little to the Roughneſs of that Age, and to the eſtabliſhed Cuſtoms of Cruelty. Somewhat too may be attributed to that auſtere Temper of the Founder, D. *Colet*; who verily thought, there was a Neceſſity of harſh Diſcipline to humble the Spirit of Boys, to inure them to Hardſhip,

[w] Cœpi vertere *Baſilium* in *Eſaiam*. Mihi quidem opus valde placet. Exhibebo guſtum Epiſcopo *Roffenſi*; experiarque num is velit hos labores noſtros aliquo præmiolo lenire. O mendicitatem! jam rides, ſat ſcio. At ego meipſum odi; planeq; decretum eſt, aut aliquam nanciſci Fortunam, quæ me ab his mendicabulis eximat, aut prorſus *Diogenem* imitari. Rurſum, vale. *Cantabr.* Id. *Septembr.* [*Eraſ.* Epiſt. Ed. *Lond.* p. 518.]

[x] Wood's Athenæ Oxon. *Vol.* 1. *Col.* 15.

ſhip, and prepare them for Mortifications and other Sufferings and Afflictions in the World.

This Severity appears by ſeveral Paſſages in *Eraſmus*'s Works; particularly in his Tract of the *Education of Youth*, where he falls upon the rigid *French* School-maſters of the *Scotical* Clan[y]; than whom nothing more cruel, and yet when reproved for this their Cruelty, they replied, that this Nation (as was ſaid of *Phrygia*) is only to be amended by ſuch a harſh Proceeding. 'Whether this be true or not, I will not 'diſpute (*ſays Eraſmus*) but muſt own; there 'is a good deal of Difference between one 'People and another as to this Point; but 'much more in the Diſpoſition of Children. 'You may kill ſome before you can make 'them one whit better by beating; and yet 'at the ſame Time with good Words, and 'good Uſage, you may do what you pleaſe 'with them. Of this Temper I own my ſelf 'to have been, when a Boy. And my 'Maſter, of whom I was a great Favou-'rite, becauſe he was pleaſed to have con-'ceived great Hopes of me, having a 'Mind to get a thorough Knowledge of 'my Diſpoſition, did therefore make a 'Trial,

y —*Gallis* literatoribus ſecundum *Scotos* nihil eſt plagoſius. Hi moniti reſpondere ſolent; eam Nationem, quemadmodum de *Phrygia* dictum eſt, nonnihil plagis emendari. Hoc an verum ſit, alii viderint; fateor tamen nonnihil in Natione diſcriminis eſſe, ſed multo magis in ſingulorum ingeniorum proprietate: Quoſdam occidas potius quam verberibus emendes; at eoſdem benevolentia blandiſq; monitis ducas quocunq; velis. Hac indole fateor me puerum fuiſſe, quum Præ-

'Trial, how I could bear a ſound whipping. 'Upon this a Fault was cooked up, of which '(God knows) I never ſo much as dream'd; 'and accordingly I ſuffer'd the Diſcipline of 'the School. Immediately I loſt all manner 'of Reliſh to my Studies; and this Uſage did 'ſo damp my Spirits, that it almoſt broke 'my Heart. From hence we may ſee, that 'theſe illiterate Butchers (to give them no 'better Term) ruin many a hopeful Lad. Theſe 'conceited, moroſe, drunken, cruel Creatures 'exerciſe this their Severity as a Peace of Plea-'ſure; and from another's Pain take great 'Satisfaction. They are indeed fitter for the 'Buſineſs of a Butcher, or Hangman, than 'to be Inſtructors of Youth. And it is an 'Obſervation not ill grounded, that the moſt 'ignorant School-maſters are generally the 'beſt at this Exerciſe. For what is done 'in their Schools? and in what do they 'ſpend their Days? Nothing but noiſy 'Stripes and Chidings.

Eraſmus therefore approved of the Practice of *Speuſippus*, who cauſed the Pictures of Joy and

Præceptor, cui præ cæteris eram charus, quod diceret ſe neſcio quid magnæ Spei de me concipere, magis advigilaret, velletque tandem experiri quam eſſem virgarum patiens; objecit commiſſum, de quo nec ſomniaram unquam, ac cæcidit — Ea res omnem ſtudiorum amorem mihi excuſſit; adeoq; dejecit puerilem animum, ut minimum abfuerit quin dolore contabeſcerem. Jam hinc mihi conjecta, vir egregie, quam multa fæliciſſima ingenia perdant iſti Carnifices indocti; ſed doctrinæ perſuaſione tumidi, moroſi, vinolenti, truces, & vel animi gratia cædunt; nimirum ingenio tam truculento, ut ex alieno cruciatu capiant voluptatem. Hoc genus homines lanios aut carni-

and Gladneſs to be ſet round about his *School*; 'To ſignifie, (as the excellent Archbiſhop *Til-lotſon* obſerves) that the Buſineſs of *Education* 'ought to be rendered as pleaſant as may be; 'and that Children ſtand in need of all 'Enticements and Encouragements to Learn-'ing and Goodneſs imaginable: For (as one 'ſays) *Metus haud diuturni magiſter Officii*, 'Fear alone will not teach a Man his Duty, 'and hold him to it; but rather cauſes a laſt-'ing Diſguſt to both Learning and Virtue, and '(to uſe *Eraſmus*'s Words) *Virtutem ſimul o-'diſſe & noſſe*.

Thus we find *Eraſmus* was of a contrary Opinion; and more for the merciful and gentle way of Education: Who therefore was almoſt angry with the Dean and his two Maſters; and told the Story of them mentioned below [z] in the original *Latin*, not very much to their Reputation: Which, though he concealed their Names, it will be a hard Task to apply to any other than to

carnifices eſſe decuit, non puritiæ formatores. Nec ulli crudelius excarnificant pueros quam qui nihil habent quod illos doceant. Hi quid agant in Scolis, niſi ut plagis & jurgiis diem extrahant? [*Eraſ. de Pueri inſtitut*]

[z] — Novi Theologum quendam, & quidem domeſtice, maximi nominis, cujus animo nulla Crudelitas ſatisfaciebat in Diſcipulos, quum Magiſtros haberet ſtrenue plagoſos. Id exiſtimabat unice, & ad dejiciendam ingeniorum ferociam, & ad edomandum ætatis laſciviam pertinere. Nunquam agitabat convivium apud gregem ſuum niſi, quemadmodum Comœdiæ exeunt in lætam Cataſtrophen, ita poſt cibum ſumtum unus aut alter protraheretur virgis lacerandus; & interim ſæviebat, & in immeritos, nimirum ut aſſueſcerent plagis. Ipſe quondam aſtiti proximus, quum a prandio ex more puerum evocaret, annos natum (ut opinor) decem. Recens autem

to them. He judged of Humane Nature according to his own Share of it; and therefore was for the milder and ſofter Ways of teaching. He ſeems to wiſh, that Boys could play and learn at the ſame Time: And it is with Approbation and Pleaſure that he tells this [a] Story of an *Engliſh* Gentleman. 'One ſeeing his little Son very fond of ſhooting, bought him a fine Bow and Arrows; which 'was painted with the Letters of the *Greek* and '*Latin* Alphabet: And ſo for the Butt, or Mark 'to ſhoot at; the like Capital Letters were 'drawn upon it: And when he hit a Letter, 'and could tell the Name of it, he had, beſides the Applauſe of the By-ſtanders, a 'Cherry, or ſome ſuch Trifle, for his Reward [b]. *Eraſ-*

a matre venerat in eum gregem. Præfatus eſt, illam matrem eſſe cum primis piam fœminam, ab ea ſibi puerum ſtudioſe commendatum; mox, ut haberet occaſionem cædendi, cœpit objicere neſcio quid ferociæ, quum nihil minus præ ſe ferret puer. At innuit illi cui Collegii præfectura ut cœderet. Ille protinus dejectum puerum ita cecidit, ut qui ſacrilegium commiſiſſet. Theologus ſemel atq; iterum interpellavit, ſatis eſt ſatis. At Carnifix ille fervore ſurdus peregit ſuam Carnificinam pene uſq; ad pueri Syncopem. Mox Theologus vetus ad nos; Nihil commeruit, inquit, ſed erat humiliandus; hoc verbo eſt uſus. Quis unquam ad eum modum erudivit mancipium? imo quis aſinam? [*Ibid.*]

[b] *Britanni* jaculandi ſtudio præcipue ducuntur; nec aliud prius ſuos docent infantes. Quidam itaq; ſolertis ingenii pater, animadvertens in filio miram jaculandi voluptatem, belliſſimum Arcum ac Sagittas perpulcras paravit; in omnibus tum arcu tum ſagittis erant depictæ literæ: Deinde ſcoporum vice, *Græcarum* primum, deinde *Latinarum* figuras propoſuit; ferienti ac literæ nomen pronuncianti, præter Applauſum, præmiolum erat Ceraſum, aut aliud quo gaudent parvuli. [*Eraſ.* de *Pueris inſtituendis.* Op. Tom. I. p. 441.]

Eraſmus alſo was a great Enemy to that laborious Way of trifling and loſing Time, which had lately obtained in *Grammar* Schools [b]; the going round as it were in a Mill with Sweat and Noiſe, and getting by heart ſo many Lines, without underſtanding the Senſe of them; too much the Cuſtom of Idleneſs in *England* and *Holland* [c]. He ſhewed alſo a very good Judgement; that Boys ſhould be ſent early to a *Grammar-School* before their Minds are corrrupted with any ill Habit of Tenderneſs, Slothfulneſs, or other Impediment of Learning; and then that they ſhould not be taken away too ſoon to the Univerſity, to be confounded with *Logick*, before they rightly underſtand their *Grammar*; and in a Manner to unlearn the little they had learned at *School*.

N Sir

[b] Pueros noſtros ultra pubertatem domi detinemus; ac otio luxu, deliciiſq; corruptos, vix tandem in ſcolam publicam mittimus. Illic ut bene cedat, deguſtant aliquid *Grammatices*; mox ſimul atq; norunt inflectere voces, & ſuppoſitum appoſitò rectè jungere, perdidicere *Grammaticam*, & ad perturbatam *Dialecticen* admoventur; ubi ſi quid etiam rectè loqui didicerunt, dediſcant oportet. [*Eraſmus* de *Pueris Inſtituendis* Op. Tom. 1. p. 445.]

[c] *Leo.* Arbitror tibi frequenter ex majoribus auditum fuiſſe tempus, quo Pueri multis annis diſcruciabantur modis ſignificandi, & quæſtiunculis ex qua vi, & aliis indoctiſſimis Neniis, magnaq; ambitione dictabatur, ediſcebatur, exponebatur *Ebrardus* & *Floriſta*; quod ſuperat temporis, ridiculis verſiculis tranſigebatur: *Joannis Garlandini Græco-Latina* Diſticha prælegebantur a ſudantibus, Catholicon in omnibus templis habebatur. *Urſ.* Infelix profectò ſeculum. *Leo.* An tu credidiſſes unquam fore, ut apud *Britannos*, aut *Batavos*, Pueri *Græce* garrirent, *Græcis* Epigrammatiis non infeliciter luderent? *Ur.* Citius credidiſſem ruiturum Cælum. [*Eraſmi* Dialog. de *Pronuntiatione.* Op. Tom. 1. p. 775.]

Sir *Tho. Moore* likewiſe doth often complain of the then vulgar Method of teaching *Grammar*, and the intricate Syſtems of it; particularly of the *Parva Logicalia* of *Albertus*, full of abſtruſe and trifling Rules to puzzle and confound the poor Boys [d].

But *Eraſmus* was above all ſollicitous for the Morals and virtuous Diſpoſitions of Children. He would have them read no Authors but what were clean and chaſt, and be in no Company but what was innocent and uninfected.

We find by one of the Dean's Statutes, he was much of his Mind; for he orders ſeveral *Chriſtian* Authors (*viz. Lactantius*, *Sedulus*, *Juvencus*, &c.) to be uſed in his School, for fear the Childrens Morals ſhould be corrupted by ſome of the *Heathen* Writers.

Eraſmus alſo thought Boys carried from School, as from their firſt Veſſel, that Savour or Tincture of Good and Evil that prevailed in all their following Courſe of Life, and gave them the right or the wrong Bent and Turn, to be wiſe and uſeful in their Generation, or to be a Sort of Rakes and Reprobates for ever.

He

[d] *Albertus* quidam *Grammaticam* ſe traditurum profeſſus, *Logicam* quandam aut *Metaphyſicam*, imo neutram, ſed mera ſomnia, mera deliria *Grammaticæ* loco ſubſtituit ille *Parvorum Logicalium*; quem ideo ſic appellatum puto, quod parum habeat *Logices*. Operæ pretium eſt videre in *Suppoſitionibus*, quas vocant, in *Ampliationibus*, *Reſtrictionibus*, *Appellationibus*, quam ineptas, quam etiam falſas Præceptiunculas habet. [*Tho. Mori Apologia* pro *Eraſmo*.]

He uſed to talk over this Subject with *Dean Colet*, upon the Occaſion of diſcourſing about the Maſters and Scholars of *Paul's*: And the Dean fully declared himſelf of the ſame Opinion, that Boys would imbibe their Principles and Morals from the Books and the Company they converſed with. It is probable, that upon this Obſervation the Dean made it a *Proverbial* Saying of his; *We are all ſuch as our Converſation is, and come habitually to practiſe what we frequently hear.* This *Apothegm* or wiſe Saying of Dean *Colet* is remembred by *Eraſmus* in his elaborate Collection of *Adagies*; and is preferred before any of the Sentences of the ancient Philoſophers [e].

N. B. Here I cannot but remark, that though Dean *Colet* had a plain unaffected Style, yet it had always ſomething weighty and pungent in it: And this (which ſome may call Careleſneſs) did not proceed from a Want of what goes under the Name of *Rhetorick*; but from a profeſt Contempt of it, as an Art only of amuſing.

[e] Proinde nullum Apothegma Philoſophorum memini legere, quod mihi videatur cum illo conferendum, quod *Joannes Coletus* meus, vir pariter & eruditus & incorruptus, ſubinde dictitare conſuevit: *Tales nos eſſe, qualia ſunt quotidiana colloquia; Tales evadere, qualia frequenter audimus.* Jam vero quod de Colloquio dictum eſt, idem oportet & de Studiis accipere. Qui vitam omnem in *Ethnicis* conterunt literis, *Gentiles* evadunt. Qui præter obſcœnos autores nil evolvunt, moribus obſcœnis reddantur oportet. Etenim lectio colloquium quoddam eſſe videtur. [*Eraſmi Adagia.* Op. Tom. II. p 341.]

When *Eraſmus*, in one of his Books which he called *Antibarbari*, had elegantly declaimed againſt the Abuſes of *Rhetorick*; D. *Colet*, upon reading it over, told *Eraſmus* in private Converſation, that his Book had perfectly perſuaded him to deſpiſe Eloquence: And when *Eraſmus* deſired him to ſuſpend his Opinion, till he ſhould hear what could be ſaid on the other Side; he ſaid, he was enough ſatisfied in that Matter [f]. He was however a great Maſter of Style and Language. Hence it proceeded, that though his Preaching was popular [g], and adapted to the Capacity of the common Part of his Congregation; yet withall it was agreeable to the better Judgement of the Men of Wit and Learning: As I before inſtanced in Sir *Tho. Moore*, who was a great Admirer of him. But above all, Archbiſhop *Warham*, who was, in Effect, the ſupreme Judge in the Chan-

[f] Operis ſummam in quatuor libros digeſſeram. Primus refellebat ea quæ quidam vel ſuperſtitioſi, vel Hypocritæ Religionis verius quam Religioſi, ſolent nobis in os jacere. Secundus, ſubornata perſona, qualis eſt apud *Platonem Glauco*, ſummis Eloquentiæ viribus vituperabat Eloquentiam; totamq; *Rhetorices* Panopliam ex intimis illius armariis petitam, in ipſam *Rhetoricen* expediebat: Adeo ut felicis memori *Joannes Coletus*, ſimul atque eum librum legiſſet, ſerio mihi dixerit in familiari colloquio; *Plane liber tuus mihi perſuaſit neglectum Eloquentiæ*: Cumq; monerem, ſuſpenderet ſententiam, donec audiret *Eloquentiæ* patrocinantem; negabat a me poſſe dilui, quæ intendiſſem. [*Eraſmus Johanni Sapido* in Librum primum *Antibarbarorum* —]

[g] *It was the free and plain Preaching of D.* Colet *at* Paul's Croſs *and* Stepney, *and other Places in and near the City, that had raiſed up the Diſpoſition and Spirit of the People, to begin to hate the Yoke that had been put upon them, and to deſire a Redemption from it. There was ſo great a Change in the Minds of the Citi-*

Chancery and in the Church, teſtified the higheſt Approbation of his Performances in this Kind; as appeared by this, that at the Opening of a Convocation of the Province of *Canterbury* [h], the Archbiſhop appointed D. *Colet* to preach the *Latin* Sermon on that ſolemn Occaſion: Whoſe Subject was of the Neceſſity of Reformation, from *Romans* 12, 2 [i]. *Be not conformed to this World; but be ye transformed, in the renewing of your Minds*, &c [k].

tizens, that from a ſlaviſh Superſtition they were become a Body of Hereticks, or Favourers of Heretical Pravity; as the Biſhop of London *complained in a Letter to Cardinal* Wolſey, *at the Beginning of the Year* 1515. *in behalf of his* poor Chancellor, *who was then in* Warde, *and endited* (ſays he) *by an untrue Queſt for the Death of* Richard Hunne. [*Who for refuſing to pay a Mortuary unjuſtly demanded by the Pariſh Prieſt, was firſt accuſed of* Hereſy, *then thrown into Priſon, and there barbarouſly murdered.*] *He begs that it may pleaſe the King's Grace to awarde a Plakarde unto his Atturney, to confeſs the ſaid Enditement to be untrue, when the Time ſhall require it:* 'For aſſured I am (ſays 'he) *if my Chancellor be tried by 'any twelve Men in* London, *they 'be ſo maliciouſly ſette in* favorem 'hæreticæ pravitatis, *that they 'will caſt and condemn any Clerke, 'though he were as innocent as 'Abel.

[h] *See* Hollands Heroologia Angl. p. 146. and *Cambden's* Remains, p. 272. or 357.

[i] *Mr.* Wood *ſeems not to be accurate, when he calls this one Sermon* Orationes duæ ad Clerum in Convocatione, Anno 1511. *&c.* Lond. 8vo. 'One of 'them was alſo printed in three 'Sheets in* 4to. *by* Richard Pynſon. [Wood's Athen. Oxon.]

D. Colet *preach'd without Notes; and had the beſt Ability for ſo doing, in a ſtrong and happy Memory.* Mr. Smith *has put in this Citation from* Wirtzung, *in his general Practice of* Phyſick. *Part* 1, *c.* 12. *ſect.* 1. 'One of 'the Excellencies of D. Colet 'was a Memory ſo ſtupendious, 'that he could repeat the De'cretals memoriter verbatim, 'and did never forget any thing 'he read. Sit fides penes Au'thorem. *Yet there may be ſome 'Truth in it.* [Note on the 'Life of D. *Colet*, written by '*Eraſmus*, p. 76.]

[k] *An* Engliſh *Tranſlation of Part of* D. Colet's *Sermon is given by* Bp. Burnet; *who thinks it was preached* 1513, *though it is printed as preached in* 1511. [*See* Hiſt. Reform. Vol. 3. p. 25, *&c.*]

In this Diſcourſe he tells his Fathers and Brethren boldly, That their preſent Meeting was to conſult the Reformation of Eccleſiaſtical Affairs; and that there was never more Need of it than in the preſent State of the Church: The Spouſe of Chriſt (which one would wiſh to be without Spot and Wrinkle) was become deform'd and ill-favoured; as the faithful City was become a Harlot, *&c.* He muſt therefore warn them and importune them to beſtow all their Thoughts upon the Reformation of the Church: A Work incumbent on the Biſhops and Clergy, becauſe nothing has ſo much diſfigur'd the Face of the Church, as the ſecular and worldly Lives of the Clerks and Prieſts in it: If Prieſts and Biſhops, who ſhould be the Lights of the World, ran into dark Ways; how great muſt the Darkneſs of the common People be[1]!

The *being conform'd to this World*, is to follow the four Evils of this World;

I. Deviliſh Pride.
II. Carnal Luſts.
III. Worldly Covetouſneſs.
IV. Secular Buſineſs. All which now are, and reign, in the Church and Eccleſiaſtical Perſons.

I. *Pride*

[1] *The* Remains *aſcribed to* Cambden *have put down this a-mong the* wiſe Speeches, *p.* 219. ‘ *Doctor* Colet, *the Dean of* Paules *ſaid, that if the* Clergie *were naught, the* Laitie

I. *Pride of Life.* How ambitious, how greedy are the *Clergy* now a-days of Honours and Preferments! How do the y run as it were out of Breath, from one Benefice and Dignity to another, from the leſs to the greater Profit, from the lower to the higher Place! And the more they riſe, the more lofty and ſtately they become; forgetting the humble Office of *Biſhops*, and affecting a worldly Lordſhip, *&c.*

II. *Carnal Luſts and Concupiſcence.* And has not this Vice ſo abounded in the Church, that at preſent the far greater Number of the Prieſts regard nothing but the Pleaſure and Delight of their own Senſes; feaſting and revelling, and vain babling, or hunting and hawking, or being immerſt in other Sports, or Amuſements of the World, *&c.*

III. *Worldly Covetouſneſs*, or *the Luſt of the Eye.* This Plague has ſo infected the Minds, and blinded the Eyes of the Clergy, that they will look at nothing but what has

 ſome

‘ *were worſe; for it could not o-*
‘ *therwiſe be, but the* Laymen
‘ *muſt ever be one Degree under*
‘ *the* Clergye: *For hereby it cannot*
‘ *be a lie that our Savyour ſaid*
‘ *himſelf; who ſaith of the Clergye,*
‘ *that they be* the Salt of the
‘ Earth; *and if that Salt once*
‘ *a pall, the World muſt needs*
‘ *wax unſavorie: And he ſaith,*
‘ *that the Clergie be* the Light
‘ of the World; *and then ſaith*
‘ *he,* if the Light be darkened,
‘ how dark will then the Dark-
‘ neſs be? *That is to wit, all*
‘ *the World beſides, whereof he*
‘ *calleth the* Clergye *only the*
‘ Ligh.

ſome Gain and filthy Lucre in it[m]. What do we ſeek for in the Church but fat Benefices and high Promotions? And when we attain them, do we mind the Duty of them? No; the greateſt *Pluraliſt* does the leaſt Office. O *Avarice*, *Avarice*, the Root of all Evil, of thee comes the Heaping of one Benefice upon another; of thee, the Bargain of Reſignations for Penſions reſerved; of thee, the frivolous Suits for Tithes, for Oblations, for Mortuaries, for Dilapidations, in the Name of the Church; but truly for our private Intereſt. *O Avarice*, of thee comes the Burden of Epiſcopal Viſitations; of thee, the Corruption of Eccleſiaſtical Courts, and the new Inventions of extorting from the Poor and Needy; of thee, the Sharpneſs of Officials in graſping all Dues, and the Eagerneſs of all Ordinaries to extend their Juriſdiction; of thee, the great Abuſes in the Probate of Wills, and the Sequeſtration of Fruits; of thee, the rigorous Execution of all Canons that bring in Profit to the Court, and the ſhameful Neglect of all others that tend only to the Reformation of Manners.

IV. The *Fourth Evil* is *Secular Buſineſs*; wherein Prieſts and Biſhops do now wholly employ their Time, as Servants of Men rather

[m] Eraſmus *had often entertained* D. Colet *with great Expreſſions of his Indignation at theſe Markets in the Church, and mercenary Dealings of the Popiſh Clergy.* — Apud *Sacerdotes* nihil non ve-

ther than of God, and more the Soldiers of this World, than of *Jeſus Chriſt*. Our Warfare ſhould be to pray devoutly, to read and ſtudy the Scripture diligently, to preach the Word of God ſincerely, and rightly to adminiſter the holy Sacraments. But, alas! we are entangled in the Affairs of the World, *&c.* From theſe ſecular Occupations of the Clergy many Scandals do enſue.

1*ſt*, The Dignity of the Prieſthood is debaſed, while *Prieſts* are wrapped up in Earthly things, whoſe Converſation ought to be in Heaven.

2*dly*, The ſacred Order muſt needs be debaſed, when there appears no Difference between the *Prieſt* and the *Layman*, but according to the Prophet *Hoſea*, (Chap. iv. 9.) *there ſhall be like People, like Prieſt.*

3*dly*, The Order and Harmony in the Church is confounded, when the higheſt Churchmen meddle with the meaneſt and vileſt Things, and in their ſtead the Matters of Religion, the high and Heavenly things, muſt be handled by the loweſt of the People.

4*thly*, Great Offence and Occaſion of falling is given to the Lay-People, when by the Example of the *Prieſthood*, inſtead of being wean'd from the World, they are taught to be the more addicted to it. Such worldly mind-

venale eſt, nihil immune. Quas non Tragœdias movent pro ſuis illis Decimis? quam odioſe vexant miſeram plebeculam! Non datur Baptiſmus, hoc eſt non licet fieri Chriſti-

minded Prieſts are the worſt of Hypocrites, while they go in holy Veſtments, and live a prophane Life.

By theſe four Miſchiefs among the Clergy, the Face of the Church is more wounded, than it was at firſt by the Perſecution of *Tyrants*, or ſince by the Inſults of *Hereticks*. For by perſecuting Tyrants the Church in Affliction grew more bright and pure, and the Church being ſhaken by inſulting Hereticks, was the better grounded and ſettled in the holy Scriptures: But by the ſecular Lives of the Clergy and their worldly Dealings, all Charity is extinct, and the Church cannot be wiſe and ſtrong in the Lord. We are ſenſible that the *Laity* are very apt to oppoſe the *Clergy*; but, alas! the Danger is in our own Oppoſition to the Laws of Chriſt. We are now threatned and troubled with Hereticks; but, alas! the moſt pernicious Hereſy is in the ill Lives of the Clergy. S. *Bernard* preaching to a Convocation of the Clergy ſaid; *Many Men are Catholick in their Words and Doctrines, who are Hereticks in their Works and Converſation. They do the ſame by ill Example that others do by falſe Doctrine; i. e. they lead People out of the Way of Truth and Righteouſneſs. Theſe Men are more dangerous than other common Hereticks; as People are led into*

Chriſtianum, niſi numeres, atq; his præclaris Auſpiciis fores ingrederis Eccleſiæ. Non comprobant Matrimonium, niſi numeres. Non audiunt Pœnitentium commiſſa, niſi ſperant præ-

into other pernicious Ways more eaſily by ill Examples than by any perverſe teaching.

So much for the *firſt* Part, *Be not conformed to this World.*

The *Second* Duty is *to be reformed.* The *Reformation* of the State of the *Church* muſt begin from you *Fathers*, and be followed by *us*, as *Sons* and *Brethren.* The Way I preſume *to reform* the Church is not ſo much to make new Laws (we have enough, too many) but to put the preſent Laws in Execution. To this purpoſe rehearſe the antient *Canons.*

I. The *Canons* that warn you, holy Fathers, *to lay Hands ſuddenly on no Man*; not to be too eaſy in admitting Men to holy Orders. This Gate (alas!) is kept too wide and open. Multitudes thruſt in, who have little Learning, and leſs Religion in them. But the beſt Qualification is good Morals, and ſerious Piety.

II. Rehearſe the *Canons* that command the Benefices of the Church to be given to the moſt worthy; not by near Relation, or carnal Affection, or any other Reſpect of Perſons; whereby it happens that Boys and Blockheads, and Sots do now reign and rule in the

Præmium. Sacrificant conducti. Non pſallunt gratis, non orant gratis, non imponunt Manum gratis; vix procul mota Manu benedicunt, niſi deteris. Non conſecrant Saxum, aut

the Church, inſtead of grave, and wiſe, and good Men.

III. Rehearſe the *Canons* againſt Simony and corrupt procuring of Benefices; a prevailing Infection, that eats like a Canker in the Minds of the Clergy, and proſtitutes them to the moſt ſervile and the moſt mercenary Ways of getting Preferment.

IV. Rehearſe the *Canons* againſt Non-Reſidence. How many Evils grow from hence! All the Care of Souls is left to poor Curates; and theſe inſufficient, if not ſcandalous.

V. Let all *Canons* be recited that concern the Lives of the Biſhops and Clergy, that forbid every Man in holy Orders, to be either a Merchant, a Uſurer, a Hunter, a Gameſter, or a Soldier; eſpecially the Canons that reſtrain Clergymen from the haunting of Taverns, and keeping Company with ſuſpected Women [n].

VI. Recite the *Canons* for the Regulation of Monks and Religious Orders; That they leave the *broad Way* of the World, and go in the *ſtrait* and narrow Way to Heaven: Not negotiating in worldly Buſineſs, nor attending and ſolliciting in the Courts of Princes.

VII.

aut Calicem, niſi data Mercede. Quin & illud vere pontificium munus docendi populum quæſtu vitiatum eſt. Deniq; non impertiunt Corpus Chriſti, niſi numeres. [*Eraſmi* Adagia, Op. Tom. 2. p. 296.]

[n] Nihil magis optandum eſt, quam ut Sacerdos immunis à Conjugio, liber ac totus ſerviat Domino ſuo. Nunc videmus mundum eſſe plenum Sacerdotibus concubinariis. Eſt apud *Germanos* Epiſcopus quidam,

VII. Above all, Reverend Fathers and Biſhops, recite the *Canons* that concern your ſelves; and eſpecially thoſe which relate to your fair and Canonical Election in the Chapters of the reſpective Cathedral Churches: The Neglect of theſe *Canons* has been the Reaſon that Biſhopricks have been diſpoſed of more out of Favour to Men, than any Reſpect to the Grace of God; ſo that we have Biſhops who have little of the Spiritual Perſons in them, Earthly rather than Heavenly, ſavouring of the Things of this World more than of the Spirit of Chriſt.

Let the *Canons* be recited of the Reſidence of Biſhops within their reſpective Dioceſſes; That they look diligently to the Cure of Souls, ſow the Seed of the Word of God, ſhew themſelves in their own Cathedrals, eſpecially on the greater Feſtivals; officiate ſome Times in their own Perſons; do Sacrifice for their People; hear the Petitions and Pleas of the Poor; ſupport the Fatherleſs and Widow, and exerciſe themſelves in the Works of Charity.

Recite the *Canons* for a due Diſtribution of the Revenues of the Church; not to ſquander them away in coſtly Buildings, nor in ſumptuous Apparel, nor in extravagant feaſting,

dam, qui ipſe dixit in Convivio; uno Anno ad ſe delata undecim millia Sacerdotum palam concubinariorum. Nam tales

ing, nor in the raiſing of Kinſmen, much leſs in the keeping of Hounds; but in Things profitable and neceſſary for the Church. Remember S. *Auſtin* the Monk (while Biſhop of *England*) had this Rule given to him by Pope *Gregory*, to make a Partition of the Goods of the Church into four equal Shares; one for the Support of the Biſhop and his Family; a ſecond, to maintain the inferior Clergy; a third, to uphold and repair the Buildings of the Church; and a fourth, to relieve the Poor.

Let the *Canons* be recited (even over and over) that would purge away the Corruption of their Courts, the Arts, the Frauds, the many Ways of getting and catching Money by that ſordid covetous Humour that is the Cauſe of all our Miſchiefs, the Fountain of all Iniquity.

Laſtly, let thoſe *Canons* and *Conſtitutions* be renewed that enjoin the Celebration of Councils, and eſpecially of Provincial Synods for the Reformation of the Church. Nothing can be more to the Detriment of the Church of Chriſt, than the Want of ſuch general and provincial Aſſemblies. When theſe ſeveral *Canons* have been recited with ſuch as relate to the Correction of Manners, there will want nothing but a due and impartial Execution of them; that having a Law of the Church, we may live according to that Law. And the Execution and Obſer-

va-

tales ſinguls Annis pendunt aliquid Epiſcopo —— [*Eraſmi* Not. —— Op. Tom. IX. p 401.]

vation of theſe *Canons* muſt begin with you, our Biſhops and Governours. Your Example muſt teach and direct all other Orders and Degrees. It is your Light muſt ſhine before us; that we Sons may ſee how to follow in our Father's Steps.

When once the Clergy are thus reform'd in the Church, we are then in a right Method of proceeding to the Reformation of the Laity; who will then readily comply with us: For the Body follows the Soul; and ſuch as are the Rulers of the City, ſuch will be the Inhabitants thereof. So likewiſe will the People ſoon be good, if the Prieſts are ſo: Our good Lives will teach them more effectually than all our Sermons and Diſcourſes to them; our Piety and Virtue will even *compell* them to come into the right Way, more powerfully than all your Suſpenſions, Excommunications, and other Curſings and Terrors of the Church.

If you would bring the Lay-people to live according to your Wiſh and Will, ye muſt firſt walk your ſelves according to the Will of God. You would have them *obedient* to you; and S. *Paul* doth ſo adviſe them, *Heb.* 13. 17. But then the Foundation of that Obedience muſt be to take heed to your ſelves, *&c.* You would be honoured of the People, as S. *Paul* again requires, 1 *Tim.* 5. 17. But then ye muſt *rule well.* Ye muſt likewiſe *labour in the Word and Doctrine*; and ſo ſhall ye be counted *worthy of double Honour.*

You would have your Tithes and Offerings, and all Sort of Church-Dues without

Suit

Suit or Contention for them, as S. *Paul* has provided, *Rom.* xv. 27. But ſurely then you ſhould *ſow* your *ſpiritual things*, before you can expect *to reap* their *carnal* things. Would you be ſo hard and unjuſt upon them as *to reap where you did not ſow, and to gather where you have not ſtrow'd?*

You would have what ye call the Liberties and Franchiſes of the Church, *i. e.* the Clergy exempted from ſecular Judges[o]. This alſo is reaſonable; for it is written in the *Pſalms, Touch not mine anointed*, Pſal. cv. 15[p]. But if ye deſire this Liberty, be not in Bondage to the World, aſſert within your ſelves the Liberty of the Goſpel, that Liberty wherewith *Chriſt hath made you free.* Set your Hearts and Affections upon his Service, which *is perfect Freedom.* Serve God, and reign in him; and then (believe me) the People will not touch *their Lord God's anointed.*

In

[o] *The Exemption of the Clergy from Puniſhment by the Civil Magiſtrate, was the Doctrine of the Popiſh Clergy in moſt of their Sermons and Writings. In a Treatiſe of the* Soul of Man, *printed about the Time of this Sermon, we find what followes in the* ivth Chap. *ſpeaking of the* dygnite of Preeſtes, and how the vertu of the Sacramentes is not *leſſed or mynyſhed throwe the Synnes of the Receyver, and how God will not that Seculers of the worlde correct the mynyſters of holy chyrche* —— ‘ *To God it longeth only for to correct them for theyr defautes, and ſo I wyl it be, for if the excellence and autorite that* I *have gyve to them that yt is from Subjectyon of temporal Lordes, temporal Lawe may nothyng puniſh them, but he only that is ſet aboue for to mynyſtre in my Lawe that am endleſs God (as be ſuch as are anoynted of me) they ſhould correct them under me, whan they treſpaſſe, and therefore by Holy wryte I have ſaid thus,* nolite tangere, *&c. to temporal Lords; touch not my Cryſtes that be my mynyſtres, which be anoynted of me, &c.*

[p] *In the ſolemn Diſpute upon this*

In this admirable Sermon, 'tis obſervable; the Preacher had firſt made an Apology, that he, a *Servant*, ſhould preſume to adviſe the Lords; and that the *Son* ſhould undertake to teach the *Fathers*: 'Truly this '(*ſays he*) had been more fit for the *Fa*'*thers* themſelves. You *Prelates* might have 'done it with a graver Authority, and greater Wiſdom. But the Command of the moſt 'Reverend Father and Lord, the Archbiſhop, 'Preſident of this Synod, muſt be obey'd; 'I muſt ſubmit to the Burden he has laid 'upon me (in Truth too heavy for my Shoul'ders) and bear it in Remembrance of what '*the Prophet* has ſaid, *Obedience is better than* '*Sacrifice*. And he concludes with another decent *Apology* for the *Freedom* he had taken. 'I have mention'd, Reverend Fa'thers and Brethren, the Particulars I thought 'proper for the *Reformation* of our *Eccleſi*'*aſtical* Affairs. I truſt, that of your Benig'nity ye will take all in good Part. If I 'have gone beyond my due Bounds, or have 'ſpoken with too much Warmth; forgive a '*Man* that ſpeaks out of pure Zeal, heartily 'lamenting the Breaches and Decays of the

O 'Church.

this Subject in the Black-Fryers, *by the King's Command, in* April 1515. *the Abbot of* Winchelcumb, *Advocate for the Clergy, did gravely produce this Text, as giving an Exemption by Divine Right, and making any Proceſs againſt a Clerk before a Temporal Judge to be* malum in ſe, *as contrary to the expreſs Commandment of Jeſus Chriſt*; Nolite tangere Chriſtos meos: *To which D.* Standiſh, *Advocate for the King and Civil Government, gave ſuch a clear Anſwer that no Reply was made to it.* [Keilway's *Reports.* Trin. 7 Hen. 8.]

'Church. Conſider the Matters well; and 'be not offended at my manner of Delive-'ry. Conſider the ſad Eſtate of the Church; 'and uſe all your utmoſt Endeavour to re-'pair and reform it. Suffer not this great 'Aſſembly to meet and depart in vain. 'Suffer not this *Synod* to be held to no End 'and Purpoſe. Truly ye have before met in '*Convocation* [q]; but if, by your Favour, I 'may ſpeak the Truth, I have not ſeen any 'Good come of it to the Church. Go on 'now, in the *Holy Spirit* ye have call'd up-'on; and by the Aid of that *Spirit*, preſiding 'over this *Council*, debate, determine, and or-

[q] *Upon the great Hopes and Expectations from the firſt* Convocation *of the Prelates and Clergy after the* Reſtauration *of King* Charles II. *for a Sort of Precedent and Rule to them, this* Sermon *of D.* Colet *was printed in* Engliſh, *under this Title*; A Sermon of Conforming and Reforming made to the Convocation at St. *Paul's* Church in *London, by* John Colet, *D. D.* Dean of the ſaid Church: Upon *Rom.* 12. 2. *Be ye Reformed, &c.* writt an hundred and fifty Years ſince: To which is now added an *Appendix* of Biſhop *Andrews* and D. *Hammond's* ſolemn Petition and Advice to the Convocation, *&c.* Cambridge, 1661. 8vo.

This Diſcourſe being lately reprinted in the Phœnix *from Mr.* Smith's *Edition in full length, the* Editor *ſpeaks of it in the following Words.*

'*Dr.* Colet's *Sermon, which ſtands foremoſt in this Volume, and is perhaps one of the oldeſt, as well as one of the honeſteſt, extant in the* Engliſh *Tongue, is upon all theſe Accounts ſingularly valuable. This Piece we might truſt alone into the World, without Paſſport, or Recommendation; whether we conſider it purely as a* Sermon, *with reſpect to the* Language *and* Ornaments *of* Speech, *tho' preached in the Reign of* Henry VII. *or with reſpect to the* Matter *and* Doctrine, *tho' in the Days of* Popery. *But the preſent Age abounding with infinite Variety of excellent new* Sermons *upon all* Texts, *which may tempt the* injudicious *to ask,* Why an old Sermon upon us? *it mayn't be amiſs to aſſign the* Reaſon *in the Words of an illuſtrious* Prelate, *and ſhew th.re's*

'ordain ſuch things as may be to the *Inte-*
'*reſt* of the *Church*, to *your own Praiſe*, and
'to *the Honour of God*: Unto whom we a-
'ſcribe all *Honour* and *Glory*, now and for
'ever. *Amen.*

I can't but here obſerve, that the ſame Zeal, and pious Strain, appears in other Writings of his; particularly in his *Comment* upon the firſt *Epiſtle* to the *Corinthians*: Where he makes uſe of the ſame Vehemency of Speech, and breathes out his Soul in moſt paſſionate Deſires of *Reformation*; and yet at the ſame Time doth it with ſo much *Tenderneſs* and *Candour*, without the leaſt aſſuming to himſelf, or being *dogmatical* in his Opinion, that I am perſwaded, the *Concluſion* is worth inſerting among the *Notes*, in order to ſhew the winning Way he had as to

'*there's a wonderful* Hiſtorical '*Uſe in an* old Sermon, *as well* '*as in an* old Medal.

'When I writ (*ſays his* '*Lordſhip*) my *Hiſtory of the Re-*'*formation*, I had *Dr. Colet's* '*Sermon* in my Hands: And 'once I intended to have pub-'liſhed it; as a Piece that 'might ſerve to open the 'Scene, and to ſhew the State 'of Things at the firſt Begin-'nings of the *Reformation*: But 'I was diverted from it by 'thoſe under whoſe Direction 'I put the Work. They 'thought, it might have been 'judged, that I had inſerted 'it on Deſign to reflect on the 'preſent, as well as on the paſt 'State of things. I ſubmitted 'to their Advice, *&c.*[*].

'*By his Lordſhip's manner of* '*taking notice he had Dr.* Colet's 'Sermon *in his Hands, he ſuffi-*'*ciently intimates, that 'twas* 'ſcarce *as well as* valuable, *and* '*not to be met with but among* '*the* Curious: *And ſince the* '*Reaſons and Regards which di-*'*verted his Lordſhip from publiſh-*'*ing it in the Reign of* Charles 'II. *are, 'tis to be hop'd, in a* '*great Meaſure changed, or ceaſed* '*in theſe Days; we perſwade our-*'*ſelves, the reviving and publiſh-*'*ing it now in the* Phœnix, *will* '*meet with univerſal Satisfaction.*

[* Reflections *on a Book concerning* the Rights, Powers, *&c. of an* Engliſh Convocation.]

others, and the Modeſty and Humility, as well as the Weightneſs and Importance of what he ſaid [r].

It is very obſervable, that in this *Sermon* of Dean *Colet* to a *Popiſh Synod*, there is no manner of *Popery*, but in the Phraſe of *doing Sacrifice*, which was at that time common Language for *ſaying Maſs*: And *the Exemption of the Clergy from the Civil Magiſtrate*; which by a long *Preſcription* was become then in effect the Law of the Land: He ſeems indeed to claim it by *Divine Right*; perhaps in Compliance with the ſtiff Humour of the *Clergy* in thoſe Times.

This, though large, *Abſtract* of the foregoing *Sermon* will probably be thought not ſufficient; becauſe we have very little, or nothing, of this great Man extant beſides. For though we have large *Catalogues* of the *Works* of D. *Colet* by *Bale* [s], and *Pitts*;

[r] — Nos autem quicquid in hoc argumentum contulimus, quanquam non aliis quam nobiſmet ipſis ſcripſimus, tamen ſi fortaſſe hæc noſtra, quæcunque ſunt, aliquando in aliorum manus inciderint, quicquid in his legent, eos precor ut boni conſulant. Tribuentq; ſoli Deo, ſi quid repererint quod recte dicitur: Sin vero aliquid ſit quod eos offendat qui meliori ſunt judicio, id redargui, repelli, & in me rejici non recuſabo; agnoſco enim infirmitatem meam: Agnoſco etiam omnia omnibus ex gratia eſſe, ut poſſumus & debemus illud Apoſtolicum dicere; *Non ſumus ſuffitientes ex nobis, quaſi ex nobis, ſed tota noſtra ſufficientia a Deo eſt.*

[s] — Ego nihilominus ipſum multa ſcripſiſſe comperii; ſed ideo publicare noluiſſe, quod fuerit *Græci* Sermonis imperitus, ſine quo ſæpenumero ſe nihil eſſe fatebatur. Nam iſta, divaricatis Pagellis in ſecretiſſimo ſuæ Bibliothecæ loco, ſunt poſt ejus mortem reperta, ut ab Amico quodam accepi.

De

Pitts [t]; yet excepting *the Rudiments of Grammar*, we have nothing [u] entire but this ſingle *Sermon*: The *Latin* Original whereof is no where to be found but in the publick Library at *Oxon*, among Archbiſhop *Laud*'s MSS. though printed; which, with the *Engliſh* Tranſlation (written probably by the Dean himſelf) ſince it is alſo a great Rarity, deſerves a Place in the *Appendix*.

De Puerili Inſtitutione, Lib. 1. Accepi optime ac literatiſſime.

De Moribus componendis, Lib. 1. Hoſce articulos præceptor recita.

Enarrationes in Paulum, Lib. 14.

In Proverbia Salomonis, Lib. 1.

In Evangelium Matthæi, Lib. 1.

Epiſtolæ ad Eraſmum, Lib. 1. Non facile credideris, *Eraſme*.

De Reformidatione Chriſti, Lib. 1.

In Symbolum Fidei, Lib. 1.

In Precationem Dominicam, Lib. 1.

Conciones Ordinariæ, Lib. 1.

Conciones Extraordinariæ, Lib. 1.

Ad Convocationem Cleri Lib. 1.

Breviloquus Dictorum Chriſti, Lib. 1.

Ad Argumenta Eraſmi, Lib. 1.

Exceptiones doctorum, Lib. 1.

Atq; alia, ſed omnino imperfecta. [*Balei* ſcript. *Brit.* Cent. V. 4to 1548.]

[t] *It is well known that* Bale *did multiply the Works of his Authors*; *and that* Pitts *generally made bold to increaſe the* Catalogue *of them As here* Pitts *added to the Works of* Colet, Vita Hominis Chriſtiani. 2, Ortolan: 3, Epiſtolæ ad Thomam Tailerum. *And Mr.* Wood *doth mention* Commentarii in Eccleſiaſticam D. Dionyſii Hierarchiam, MS. *This is in the publick Library at* Cambridge, ad Calcem Com. in Epiſt. ad *Rom.* & *Corinthios. The Title of it ſtands thus*; Jo. Colet de Angelis Cœleſtiq; Hierarchia ſecutus Dionyſium. *At the End of his* Com.. *in Rom.* Oxoniæ, *is added, that which ſhews they were his* Prelections *there.* The Daily Devotions, *printed in his Name, cannot be ſaid to be all of his* Compoſition.

There is ſtill another Manuſcript *of the* Dean's, *now in the Poſſeſſion of* Roger Gale, *Eſq*; *which ſeems to be an* Analytical Comment *on all the* Canonical Epiſtles. *The Reverend D.* Tho. Gale *conjectures it to be D.* Colet's *from the Likeneſs of Expreſſion found in his other Writings*; *and from what he calls an* Uncorrectneſs, *which he was ſubject to, by Reaſon of his more regarding* Senſe *than* Words.

[u] *Mr.* Wood *has a little ex-*

pa-

Eraſmus excuſes him for not leaving more in Writing, telling us; 'He could not bear, 'that the Standard of a good *Style* ſhould be 'taken from the exact Rules of *Grammar*: 'Which, he would often affirm, did rather ob-'ſtruct the Purity of the Language; not to be 'attained but by the reading of the beſt and 'pureſt Authors. He ſuffered by this Opinion: 'For when by *Genius* and *Learning* he had a 'noble *Eloquence*, and the perfect Command of 'any Subject; yet in Writing he did ſome-'times fall under the Cenſure of the *Criticks*. 'And it was for this Reaſon, I preſume, that 'he abſtained from the Writing of Books. 'Though *I wiſh* (ſays that great Man) *that he had not abſtained: I ſhould value the Thoughts 'of ſuch a Man, in whatever Language they 'were dreſſed*.

It

patiated upon the Hint given by Bale: As for the Things he wrote, they are many; which being found in his Study, after his Death, few underſtood them, becauſe written only for his own Underſtanding, with Intentions, if Life had been ſpared, that they ſhould have been all fairly tranſcribed and publiſhed. (Athenæ Oxon. *Vol.* 1. *Col.* 1.) *But for ſuch* Intentions *there can be no Authority. The contrary is rather probable, that he was averſe to the publiſhing any of his Writings.*

w Recte loquendi copiam non ferebat peti e præceptionibus *Grammaticorum*; quas aſſerebat officere ad bene dicendum; nec id contingere, niſi evolvendis optimis Autoribus: Sed hujus Opinionis ipſe pœnas dedit; cum enim eſſet & Natura & Eruditione facundus, ac dicenti mira ſuppeteret Orationis ubertas, tamen ſcribens ſubinde labebatur in his quæ ſolent notare *Critici*; atq; hac ni fallor gratia, a libris ſcribendis abſtinebat: Atqui utinam non abſtinuiſſet; nam hujus viri Cogitationes, quacunq; etiam Lingua proditas, optarim. [*Eraſ. Jod. Jon.* Ep. Edit. *Baſ.*]

It were to be wiſh'd, that we had ſome Remains of the *Convocation* in 1511. or of a former in 1509. In one of which I doubt not it would appear, that the Preacher, Dean *Colet*, was (although he had made Uſe of great Freedom of Speech in his Sermon) elected *Prolocutor*, and by his Prudence and Learning managed and reſtrained the Spirit of Perſecution, that was then fermenting among the inferior *Popiſh* Clergy. When one of the Seniors of them was arguing fiercely for putting *Hereticks* to Death, and it was made a Queſtion, whether the *Scriptures* did any where command it; the Man, with great Eagerneſs, offered to quote *Titus* iii. 10. *Hæreticum hominem, poſt unam & ſecundam Correctionem, devita*; taking it for granted, that *devitare* in the *Latin* was *de vita tollere*, to kill, or take away Life. *Eraſmus* upon that Place, in his *Annotations*, ſays; *None ſhould ſuſpect this to be my Invention; I had it from* D. Colet, *a Man of known Integrity, who was* Prolocutor, *when this thing happened in* Convocation [x].

[x] *Eraſmi Annotat.* in *Epiſt.* ad *Titum* Cap. iii. com. 10. *Hæreticum devita.* Hic locus eſt, quem ſenex Theologus, & in primis ſeverus, in Concilio produxit. Cum veniſſet in queſtionem, num quis eſſet locus in *literis Canonicis*, qui juberet *Hæreticum* affici ſupplicio capitis; *devita*, inquit, *devita*; putavit *devitare Latinis* eſſe *de vita tollere.* Id ne quis ſuſpicetur meum eſſe Commentum, accepi ex *Joanne Coleto*, viro ſpectatæ integritatis, quo Præſidente res acta eſt.

Eraſmus *had before told this Story very divertingly in his* Moriæ Encom. *And therefore it could not ſo well happen in the* Convocation *of* 1511, 3 Hen. VIII. *as it might in* 1509, 1 Hen. VIII.

That blundering way of perverting the *Scriptures*, by catching at the very Sound of the Words in the vulgar *Latin*, was a common Practice among the Maſters and Doctors of that Age. *Melanchthon* gives a like Inſtance in a Profeſſor of Divinity, who expounded the Text, *Rex Salem panem ac vinum obtulit*; not thinking *Salem* was the proper Name of a Place, he ran out into a long Diſſertation about the Nature of *Salt*, as well as of *Bread* and *Wine*[y]. And ſo, *paveant illi non paveam ego*, was a good Proof, that the *Proveſt* was not *to pave* before his own Door.

The Dean's two Sermons of *War* preach'd before *Henry* VIII. when he was entring upon a War with *France*, are loſt. Some Account indeed is given of them by *Eraſmus*, and by Archbiſhop *Parker* (who, no doubt, was the *Compiler*, or at leaſt the *Director* of the *Lives* of his Predeceſſors) by collating both which Writers we may collect theſe Mat-

becauſe the Moriæ Encomium *ſeems to be written, and publiſh'd, between theſe two Meetings: For though* Eraſmus, *by way of Amuſement, pretends he wrote it in his Paſſage over the* Alpes *from* Italy; *yet he really drew it up in* England, *even in the Dwelling Houſe of Maſter* Moore, *at whoſe Suggeſtion he wrote it, and ſent it over to be printed in* France, *as he afterwards confeſt to* Martin Dorp. Diverſabar id temporis apud *Morum* meum, ex *Italia* reverſus, ac renum dolor compluſculos dies domi continebat, & mea Bibliotheca nondum fuerat advecta; tum ſi maxime fuiſſet, non ſinebat morbus quicquam in gravioribus ſtudiis acrius agitare. Cœpi per Ocium *Moriæ Encomium* ludere; nec in hoc ſane ut ædierem, ſed ut morbi moleſtiam hoc velut Avocamento levarem, *&c.* [*Eraſ.* Epiſt. ad *Dorpium* dat. *Antw.* MDXV.]

[y] Nuper quidam ex Magiſtris noſtris, cum enarraret ea quæ de *Melchiſedeck* in *Geneſi* pro-

Matters of Fact; that Dean *Colet*, for his Plainneſs, and Freedom, and Scriptural way of Preaching, lay under the Suſpicion of *Hereſy*, and had hardly eſcaped a Perſecution upon it. The ſame Adverſaries, in the Name of the Church, were lying in wait for him at every Sermon he preached, eſpecially in the City, and about the Court. The *Convocation-Sermon* was under the Command and Protection of the Archbiſhop, Lord Chancellor of *England*; and was much the ſafer for it.

But it was with the greateſt Impatience that his Enemies watched ſome other Opportunities againſt him; and they thought it would as well ſerve their Purpoſe, if inſtead of the *Suſpicion* of *Hereſy*, they could fix the *Miſpriſion* of *Treaſon* upon him. Hence the King having reſolved upon a War with *France*, they ſuggeſted to his Highneſs, that Dean *Colet* had, at this Juncture, preached up this falſe Doctrine; that *the moſt diſhonourable Peace was preferable to the juſteſt War*. Two of the *Franciſcan* Friers, *Standiſh* and *Bricot* (the firſt of which was ſoon after a Biſhop) opened againſt *Colet* upon this Occaſion; and one of them loudly, in his Pulpit, declaimed againſt *Poets*, meaning the Dean, as well verſt in the *Claſſicks*, and a good Maſter of *Muſick*,, though otherwiſe far from

prodita ſunt, Rex *Salem* panem ac vinum obtulit, non animadvertens *Salem* loci nomen eſſe, multa de condimenti vi ac natura diſſeruit: Impoſuit enim bono viro vocum affinitas. [*Eloquentiæ Encomium* Phil. Melan. 8vo. p. 104.]

from a Maker of Verſes. The young King hearing of theſe Complaints, gave a ſignal Inſtance of his Prudence and Moderation; He ſent for Dean *Colet*, and in private adviſed him to go on in reproving and reforming a corrupt and diſſolute Age, and to let his Light ſhine in the midſt of ſo much prevailing Darkneſs. He was not ignorant, that this had provoked ſome of the Prelates againſt him; but for his own Part was ſenſible, what Service and Honour he had done to the whole Nation by his ſound preaching and good living: And he therefore told him; he would humble his Adverſaries, and ſatisfie the World, that they who ſtruck at D. *Colet*, ſhould not go unpuniſh'd. The Dean thanked the King for his Royal Goodneſs to him: But as to any Puniſhment of his unreaſonable Adverſaries, he did not deſire that any ſhould ſuffer on his Account; he would rather give up his Deanery, and live altogether in Privacy and Silence [z].

But

[z] — Non conquievit tamen ſenis [Epiſcopi *Lindinenſis*] odium; tentavit Aulam Regiam in *Coletum* concitare, atq; imprimis Regem ipſum; Jam aliud telum nacti, quod publice dixiſſet in Concione, Pacem iniquam præferendam Bello æquiſſimo; id temporis enim adornabatur Bellum in *Gallos*; & hujus fabulæ non minimam partem *Minoritæ* duo agebant: Quorum alter fax belli Mitram meruit; alter bonis lateribus vociferabatur in Concionibus in Poetas: Sic enim deſignabat *Coletum*, cum is a Poeticis numeris eſſet alieniſſimus, alioqui non imperitus Muſices. Hic Rex, egregius Juvenis, dedit evidens ſpecimen Ingenii ſui regno digniſſimi, privatim hortans *Coletum*, pergeret ſua Doctrina libere ſuccurrere Moribus ejus ſeculi corruptiſſimis, neque ſubduceret Lucem ſuam tempo-

But ſoon after[a], another Occaſion offered it ſelf; wherein they thought verily, they ſhould do his Buſineſs. The Archbiſhop, according to Cuſtom, was to make a Liſt of *Lent-Preachers*, to be appointed to preach before the King on *Sundays*, *Wedneſdays*, and *Fridays*, during that Holy Time; in which Courſe the Dean of S. *Paul's* D. *Colet*, preached on *Good-Friday*; and treating of *Chriſt's Victory* over *Death* and the *Grave*, he exhorted all *Chriſtians* to fight manfully under this Captain of their Salvation, and to come off more than Conquerors. He ſpoke ſomewhat of reconciling the Differences of Chriſtian States and Princes; and did perſwade Men to conquer thoſe Luſts, *from whence come Wars and Fightings amongſt* them. He ſaid thoſe worldly wicked Men who fought with one another out of Hatred and Ambition, and were

poribus tenebricoſiſſimis: Se non ignorare, quod in illum ſtimularet Epiſcopos illos, neq; neſcire quantum ipſe fructus attuliſſet genti *Britannicæ* ſua Vita, ſacraq; Doctrina. Addebat ſeſe ſic cohibiturum illorum conatus, ut aliis liqueret non impune fore, ſi qui *Coletum* impeterent. Hic *Coletus* egit quidem gratias pro animo Regio; cæterum quod obtulit, deprecatus eſt; negans ſe velle ut cuiquam pejus eſſet ſua cauſa, ſe potius ceſſurum munus quod gerebat.

[a] — Sed aliquanto poſt data eſt illis anſa, ut ſperarent jam poſſe confici *Coletum*. A *Paſcha* parabatur Expeditio. In die *Paraſceves Coletus* apud Regem & Aulicos mire concionatus eſt de *Victoria Chriſti*; adhortans *Chriſtianos* omnes, ut ſub Regis ſui Vexillo militarent, ac vincerent: Etenim qui odio, qui ambitione, mali pugnarent cum malis, ſeq; viciſſim trucidarent, non ſub *Chriſti*, ſed ſub Diaboli ſignis militare: Simulque oſtendit, quam res eſſet ardua *Chriſtianam* obire mortem; quam pauci Bellum ſuſciperent, non Odio aut Cupiditate vitiati; quam vix conſiſteret eundem habere fraternam Cha-

were hurried on to ſlay and to deſtroy one another, did not fight under the Banner of Chriſt; but under the Enſigns and Tokens of the Devil. He ſhewed, how hard it was to die a Chriſtian Death in a Day of Battle; how few undertake a War, but in Malice, or Avarice, or Ambition, or ſome other unwarrantable Paſſion; and how inconſiſtent that imbruing of Hands in Blood was with that *Chriſtian Charity*, without which no Man ſhall *ſee the Lord*: And he finally exhorted, that they who were finiſhing their Warfare under Chriſt's Banner, ſhould not imitate the *Alexanders*, and the *Cæſars*, and the other victorious Princes; but their own humble Lord and Maſter *Jeſus*. The King was a little diſturbed at this Doctrine; and afraid that ſuch a powerful Diſſuaſive from War might cool the Minds of his Subjects, and even intimidate his Soldiers, at this Juncture of his declaring a War againſt *France*: And therefore immediately after Sermon, he ſent for the Preacher, who waited his Majeſty's Pleaſure in the *Franciſcan* Monaſtery adjoining to the Royal

Charitatem, ſine qua nemo viſurus eſſet Deum, & ferrum in fratris viſcera demergere. Addidit, ut Chriſtum Principem ſuum imitarentur, potius quam *Julios* & *Alexandros*. Multaq; alia tum declamavit in hanc Sententiam; ſic. ut Rex nonnihil metueret, ne hæc Concio adimeret animos Militibus, quos educebat. Huc velut ad bubonem omnes convolant mali; ſperantes fore, ut Regis animus jam in illum poſſit exacerbari. Accerſitus eſt *Coletus* juſſu Regis. Pranſus eſt in Monaſteriolo *Franciſcanorum*, quod adhæret Regiæ *Greenwicenſi*. Rex ubi ſenſit, deſcendit in hortum Monaſterii; & *Coleto* prodeunte, dimiſit ſuos omnes. Ubi ſolus eſſet cum ſolo, juſſit,

Royal Palace at *Greenwich*. The King went down to walk in the Convent-Garden; and when D. *Colet* came to him, he dismist all his Attendants. The Bishop of *London*, and his Party, who hated the Dean, and especially Frier *Bricot*, were waiting in the Palace; full of Hopes and Expectation that the Preacher would fall under the Suspicion of Treason, and the King's highest Displeasure upon it, and would immediately be sent from the Court to the Tower. But on the contrary, as the King and Dean *Colet* were alone in the Garden, his Highness commanded him to be covered; and then spoke to him in this friendly manner: *Master Dean, that you may fear no harm, I sent for you at this Time; not to interrupt your holy Labours in preach-*

sit, ut tecto capite familiariter colloqueretur; atque ita exorsus est Juvenis humanissimus: *Ne quid temere suspiceris, Decane; non accersivi te, quo turbem tuos sanctissimos labores, quibus unice faveo, sed exonerem Conscientiam meam scrupulis aliquot, tuoque Consilio rectius satisfaciam Officio meo.* Verum ne totum Colloquium reperam, quod fere sesquihoram productum est. Interim in Aula ferociebat *Bricotus*, existimans periclitari *Coletum*; cum per omnia conveniret illi cum Rege, nisi quod Rex optabat, ut quod *Coletus* vere dixisset, diceret aliquando explanatius ob rudes Milites, qui secus interpretarentur quam ipse dixisset, videlicet *Christianis* nullum esse Bellum justum. *Coletus* pro sua Prudentia, proque singulari animi Moderatione, non solum animo Regio satisfecit, verum etiam auxit Gratiam pristinam. Ubi reditum est in Regiam; Rex dimissurus *Coletum*, allato Poculo, præbibit illi; & complexus hominem humanissime, omnia pollicitus quæ sint ab amantissimo Rege expectanda, dimisit. Jam Aulica turba circumstans, expectabat exitum ejus Colloquii. Ibi Rex omnibus audientibus sic inquit: *Cuiq; Doctor esto, & suo quisq; faveat; hic est Doctor meus.* Ita discessserunt quidam lupi (quod aiunt) hiantes, at præcipue *Bricotus*; nec ab eo die quicquam

est

preaching, which I would rather encourage and promote; but to disburden my own Conſcience of ſome Scruples upon it, and by your Ghoſtly Advice to direct my ſelf in the preſent Poſture of my Affairs. The King then told him, that he was now engaged in a War againſt the *French* King; not at his own Deſire, but by Force and urgent Neceſſity, for the Defence of his Kingdom: And therefore though the Doctor, in his truly *Chriſtian Sermon*, had ſpoke admirably well of *Chriſtian Love* and *Charity*, and of laying aſide all Thoughts of *Revenge*, and had almoſt reconciled him to his greateſt Enemies, the *French*; yet ſince this was a War not of Choice, but of Neceſſity, for *the Defence of his Kingdom*, and

eſt auſus impetere *Coletum*. [*Eraſmi* Epiſt. *Jod. Jonæ*, p. 579]

— Cum ex more Archiepiſcopus deſignaret quoſdam prædicatores, qui diebus *Dominicis*, *Mercuriis*, atque *Veneris* in ſeptimanis *quadrageſimalibus* coram Rege concionarentur; proxima tunc ſequenti *quadrageſimali Coletus* die *Veneris* ante *Paſcha*, qui a *Pontificiis Sanctus* dicebatur, juſſu Archiepiſcopi Concionem coram Rege habens docuit, quomodo ſub Chriſti vexillis militandum *Chriſtianis* fuerit. Eo tempore Rex in *Gallos* bellum parabat. At *Coletus*, cum de ſedandis Principum diſcordiis *Chriſtianis* a bello revocandis multa, eaque mira facundia protuliſſet, ſubjunxit; his qui ſub Chriſti vexillis pugnant, Chriſti Humilitatem, non *Alexandri*, aut *Julii Cæſaris*, aut ſimilium Imperatorum Ferociam eſſe proponendam. Rex aliquanto turbatus ac veritus ne ſuorum Ducum atq; Procerum animos tam piæ ac doctæ Orationis vi a Bello in *Gallos* ſuſcepto flecteret, ac averteret, finita Concione eum accerſivit. Id *Londinenſis* Epiſcopus ſuique Aſſeclæ, qui inviſum *Coletum* habebant, in eam partem interpretabantur, ac ſi *Coletus*, qui contra Regis ſententiam atq; mentem tam acriter prædicarat, veniret Regi in proditionis ſuſpicionem, & Regis juſſu ad Carceres ex Aula duceretur; multaq; in eum, dum adhuc cum Rege loqueretur, pe-

and undertaken to repel Force with Force; he muſt deſire him, in another Sermon, to defend the Lawfulneſs of ſuch a War as was defenſive, and ſhould be entred upon for the Honour and Safety of our Country. Dean *Colet* with all dutiful Readineſs obey'd the King's Command; and at the next Opportunity, in the ſame grave and eloquent Way, he ſpoke of the Grounds of a lawful War among Chriſtian States and Princes, with ſuch Strength of Reaſon and Scripture, that he not only confirmed the King and his Nobles in their intended Enterprize; but even raiſed the Spirits of the common People, before cool and indifferent in that Matter. At the End of this laſt Sermon the King thanked him publickly before all the People; and ſaid to his Nobles, who ſtood about him: *Well, let every one chooſe his own Doctor; but this*

petulanter invecti ſunt. At vero præter illorum Opinionem, Rex *Coletum* valde humaniter comiterq; tractavit; eiq; ſuum de Bello *Gallico* gerendo Conſilium, & Inſtitutum indicavit; non ſe id ſponte, ſed laceſſitum, & coactum, ac ad regni tutelam ſuſcepiſſe. Proinde, quamvis in Concione de *Chriſtiana* Pietate gerenda, & omnis Vindictæ cupiditate deponenda eleganter atq; pie diſſet; ita ut ſuum ipſius animum in *Gallos* hoſtiliter affectum pene mitigaſſet; tamen, quia hoc Bellum neceſſitatis, non voluntatis, nec illatio Belli, ſed *Gallicanæ* vis ac injuriæ repulſio quædam eſſet, rogavit eum, ut altera Concione ſe ac Aulam ſuam, de Bello ad incolumitatem, atque defenſionem Patriæ *Chriſtianis* ſuſcipiendo, eadem Orationis facultate, qua de humilitate tum docuit, inſtitueret. In quo *Coletus* non minus Regi quam Chriſto Officium, atq; Obſequium præſtitit. Nam de Bello *Chriſtianis* licito gerendo, tanta Gravitate & Eloquentia dixit, ut non modo Regem atque Proceres ad Bellum jam propenſos, ſed languentes atque timidos contra *Gallos* tum incen-

this ſhall be my Doctor, before all other whatſoever. And ſo the King took a Glaſs of Wine, and drank to him very graciouſly, and diſmiſt him with all the Marks of Affection; promiſing him any Favour at Court he would ask for. After this great Honour done him by the King, his Enemies (that ſtood gaping like Wolves for a Prey) ſlunk away with Shame and Vexation; and the Dean, now ſecure from their Envy and Malice, went on in his conſtant Courſe of Preaching, and had always a full Audience, as well of Courtiers as of Citizens; who were all pleaſed, and even charmed with his excellent way of Preaching.

But for all this, he ſeems never to have recovered the Name of *Orthodox* amongſt the Churchmen of his Time, eſpecially thoſe who were called *the Religious*; who had a mighty Oſtentation in valuing themſelves as ſuch, and throwing the odious and dangerous Name of *Hereticks* upon all who would not ſpeak directly in their Language [b].

Eraſ-

cenderet. Rex finita Concione ei in Populi corona gratias egit, & Proceribus ſuis aſtantibus; *Sequatur* (inquit) *quiſque illum quem maxime probat Doctorem, mihi enim ſolus* Coletus *arridet.* Poſt hoc Encomium Regale, *Coletus* ab inimicorum invidia ſecurus, atq; tutus, *Evangelium* indies in *Concionibus* propugnabat; & tam Aulicis quam Civibus *Londinenſibus* (quos Orationis facundia allexit & delinivit) auditoribus florebat. [*Antiq. Britan.* ſub *Will. Warham.* Edit. *Han.* p. 306.]

[b] Eraſmus *frequently complained of this Bigottry in the Time of* D. Colet. Nonnulli, dum videri volunt vehementer *Orthodoxi*, diris Execrationibus devovent quos vocant *Hæreticos*, ipſi

Eraſmus, as well as his Friend *Colet*, was a Sufferer in this Cauſe of the *Imputation* of *Hereſy*; but of the two D. *Colet* (if poſſible) was the more heretically inclined: And *Eraſmus* does him the Juſtice, in giving him the Preference of thinking ſome *Superſtitions* intolerable, which he himſelf could more eaſily bear; at leaſt till ſome Opportunity offered it ſelf of *reforming* the *Church* without diſturbing the Peace of the *State*. We have an Inſtance of this, when they being joint Spectators of ſome ſuperſtitious Relicks of *Tho. a Becket*, *Colet* was out of Patience to ſee thoſe ſilly Fopperies, whereas *Eraſmus* was more eaſie, waiting till a proper Time ſhould come of *reforming* ſuch *Abuſes* [c]: For though there was great need of *Reformation*; yet he judged there was more need of Peace and Quiet, leſt the Remedy ſhould be worſe than the Diſeaſe [d]. And accordingly the Tumults and Diſtractions in *Germany*, eſpecially at *Munſter*,

ipſi fortaſſis digniores hoc vocabulo: Qui vult *Orthodoxus* videri, manſuetis rationibus adnitatur, ut qui errat, reſipiſcat, *&c.* [*Adagia Eraſ.*]

[c] In *Anglia* offerunt oſculandum Calceum Divi *Thomæ*, quondam Epiſcopi *Cantuarienſis*, qui forte Calceus eſt alicujus Balatronis; & ut ſit, quid ineptius quam adorare Calceum Hominis? Vidi ipſe, quum oſtentarent Linteola lacera, quibus ille dicitur abſterſiſſe muccum Narium, Abbatem, & cæteros, qui adſtabant aperto Scriniolo venerabundos, procidere ad Genua, ac Manibus etiam ſublatis Adorationem geſtu repræſentare. Iſta *Joanni Coleto* (nam is mecum aderat) videbantur indigna; mihi ferenda videbantur, donec ſe daret Opportunitas ea citra Tumultum corrigendi. [*Eraſmi Modus Orandi.* Op. Tom. V. p 933.]

[d] — Multa ridicula, tum fiunt, tum etiam dicuntur; &

ta-

upon the opening of the *Reformation*, did more check and retard the Progreſs of it, than all the Powers of Earth and Hell could otherwiſe have done.

But notwithſtanding the Infelicity of thoſe Times Dean *Colet* was juſtly valued by all good and wiſe Men for his Learning and Integrity; and even in ſpight of his Enemies, in Favour with the King and Parliament: So that it ſeems to have been for his Sake, that by an Act made in the Third Year of *Henry* VIII. 1511, or 1512. (to be ſeen in the *Appendix*) the *Dean* of *Paul's*, for the Time being, was made one of the *Examinants* and *Approvers* of all Perſons within the City of *London* to be admitted to practiſe as *Phyſicians*, or *Surgeons*, and to give Letters Teſtimonial under his Seal of ſuch *Trial* and *Approbation*.

Nor was he out of Confidence in the Court of *Rome*, from whence ſome Commiſſions were directed to him. There is now in the Right Reverend Lord Biſhop of *Peterborough's* Hands (beſides many other valuable *Originals* made uſe of in this Work) a printed Copy of *Letters of Indulgence to the Gild or Fraternity of S.* George *in* Soworke, *for one hundred days of Pardon to all that gyve ony thyng or help with ony parte of their goodes to the*

tamen quanquam docta Pietas cuperet hæc eſſe ſublata e Moribus *Chriſtianorum*, tamen tolerat; quoniam perſpicit ſine Tumultu corrigi non poſſe, leviuſq; ducit tolerare Malum, quam adhibere Remedium. [*Ibid.*]

the Reparation or maintenyng the Servyce of Almighty God in the ſame place, Granted by the Cardinals of Rome. *and duly Examyned by the Right worſhypful Mayſter Doctour* Collet *Dean of* Poulles. *Emprynted the yere* 1513. *the* 1*ſt day of* Decembre.

He was afterwards made *Chaplain*, and (which was more) *Preacher* in *Ordinary* to the King[e]; and (if *Eraſmus* is not miſtaken) he was, before his Death, admitted to be one of the *Privy Council*[f]. And though he was, in his own Mind, above the Acceptance of a *Biſhoprick*; yet he was poſſibly concerned in recommending a very worthy Member of his own Church, Maſter *Edward Vaughan*, D. of Laws, Prebendary of *Brounsbury*, and Canon Reſidentiary and Treaſurer in the Cathedral Church of *Paul's*, who was conſecrated Biſhop of S. *David's* by *Richard Biſhop* of *London* and others, at *Lambeth*, on the 22d of *July* 1509.

This D. *Vaughan* had been a great Benefactor to S. *Paul's*, in rebuilding his Reſidentiary Houſe, and in diſtributing Corn in the late Time of Scarcity to the Poor in *London*;

[e] *Thomas Morus* eſt a *Conſiliis*; *Paceus* huic pene Germanus, ab *Epiſtolis*; *Gulielmus Montioius* Reginæ *Famulitiæ Præfectus* eſt; *Joannes Coletus* eſt a *ſacris Concionibus*, *Joannes Stokeſleius* a Sacris — *Baſ.* 7 Cal. *Aug.* 1518. [*Eraſmi* Epiſt. Lib. 2 Epiſt. 24. *Lond.* Edit. Col. 131.]

[f] *Thomus Morus* eſt Regi a *Conſiliis*, atque item *Coletus*; *Thomas Linacrus* a cura Valetudinis: Ipſe *Rex* fœliciſſime philoſophatur: *Regina* literas amat; quas ab Infantia fœliciter didicit. Quis non cupiat in tali Aula vitam agere? — *Lovanii*, 1519 [*Eraſ.* Ep.]

don: And he carried down the ſame publick Spirit into *Wales*, where he was a very noble Builder and Repairer of the Houſes and Chappels belonging to that See [g].

As to the Dean, though he was never inclined to much Company; yet he did now more than ever value his Book, his Friend, and his Prayers, and affect Privacy and Retreat, for the quieter Enjoyment of them.

The Death of ſome of his Friends, whom he highly eſteemed, happening about this Time, did alſo very much tend towards the weaning him from this World: For the ſweating Sickneſs raging much in *London*, *Eraſmus* (then at *Louvain*) and *Colet* (at home) had almoſt every Day ſome afflicting News of their Friends Death. But there was none they lamented more than *Andreas Ammonius* [h], a learned *Italian*, of *Lucca* in *Italy*, Apoſtolical Prothonotary, the Pope's Collector within the Kingdom of *England*, *Latin* Secretary to the King, in late Attendance upon him in his Wars in *France*, Prebendary of S. *Stephen*'s Chappel in *Weſtmin-*

[g] Magiſter *Edwardus Vaghan*, Canonicus & Theſaurarius S. *Pauli London*, electus *Menevenſis*, conſecratus die XXII. *Jul.* 1509. —— ædificavit Ædes apud S. *Paulum Londini*, ubi Doctor *Smythus* nuper habitabat; Tempore famis diſtribuebat quingentas Marcas pauperibus vicinis ſuis. Hic ædificavit in Eccleſia *Menevenſi* Capellam S. *Trinitatis*. Hic etiam ædificavit Capellam S. *Juſtiniani*. Hic ædificavit magnum Horreum apud *Lantſey*. Hic reparavit Caſtellum de *Llanhavaden*; & novam Capellam ibi ædificavit. [*Hiſtoriola Lond.* MS.]

[h] —— Periit & apud *Gallos Fauſtus*; & apud *Britannos Andreas Ammonius*: Quorum alter diu regnavit *Lutetiæ*; alter ad ſum-

minſter: Who perceiving the Danger he was in, made his laſt Will and Teſtament on the 17th of *Auguſt*, 1517. and died very ſoon after. In his laſt Will he recited his Titles and Offices, and ordered his Body to be buried in the Chapel of S. *Stephen* in *Weſtminſter*, or where it pleaſed his Fellow-Canons there. He left one hundred Nobles to *Peter de Vannes*, his Kinſman (who afterwards ſucceeded him in the Office of *Latin* Secretary to the King) and the Reſidue of his Eſtate to his Mother *Eliz. de Harena*, a Matron or Widow of *Lucca* in *Italy* [1]. Sir *Thomas Moore*, then in *London*, writes an Account of his Death to *Eraſmus*, expreſſing the great Danger they were in, when ſo many died of the Sickneſs every Day; when they had loſt ſo many of their Friends in *Cambridge*, *Oxford*, and *London*, and particularly their dear *Andr. Ammonius*; in whom good Letters and all

ſummam Dignitatem emerſurus erat, ſi vita diuturnior contigiſſet. — *Baſilea*, VII. Cal. *Aug.* MDXVIII.

[1] Teſtamentum Magiſtri *Andr. Ammonii* Clerici.

In Dei nomine Amen. A. D. 1517. die 17. *Aug.* Ego *Andr. Ammonius* Clericus, *Lucenſis*, Prothonotarius Apoſtolicus, ſanctiſſimi Domini noſtri *Papæ* in regnis *Angliæ* Collector, & ſereniſſimi Regis *Henrici* hujus nominis *Octavi* a *Latinis* Secretarius, licet eger corpore, mente tamen ſanus, condo Teſtamentum — volo quod corpus meum ſepeliatur in Eccleſia D. *Stephani* prope *Weſtmon.* vel ubi Confratribus meis Con-Canonicis melius viſum fuerit. Lego *Pet. de Vannes*, Cognato & Conſobrino meo, nobiles argenteos centum — Reſiduum matri meæ *Eliſab. de Harena*, matronæ *Lucenſi* — Executores, *Pet. de Vannes* primum & Principalem, Cognatum & Conſobrinum meum; deinde *Benedictum Maronellum*, & *Joannem Cappucum*, Mercatores *Lucenſes* — Probat. apud *Lamehith*, ult. die *Apr.* 1518. [Ex Offic. Cur. Prerog.]

good Men had an ineſtimable Loſs. ‘ He ‘ thought himſelf (*ſays Sir* Tho.) by his temperate way of Living, to be well fortified againſt the *Contagion*; and the rather becauſe none of his Family had yet had it, and it ſeldom came but it took the whole Houſe together. Thus *he flattered himſelf in my hearing* but a few Hours before he died; For of the preſent *Sweating Sickneſs* none die but on the firſt Day [k].

Eraſmus alſo in ſeveral Epiſtles, complains, how many old Friends he had loſt in *England*; eſpecially in one to *Gaviere*, where he firſt mentions, as the chief and principal of them, this *Andr. Ammonius*. ‘ Good God (*ſays he*) ‘ what a dextrous Wit, and what a faithful ‘ Memory was in that Man! Then as to his ‘ Mind and Diſpoſition; how noble and generous, how far from Envy! How great was he ‘ in his own Endowments! As alſo he was great ‘ in the Opinion of Princes [l], and deſigned for ‘ the

[k] *Tho. Morus Eraſmo Rot.* S. P. D. — Si unquam alias, nunc maxime in mœrore & periculo verſamur; multis undiq; morientibus, omnibus fere qui *Oxoniæ*, qui *Cantabrigiæ*, qui *Londini* ſunt, intra paucos dies decumbentibus: Amiſſis plurimis optimis atq; honeſtiſſimis Amicis; atq; in his (quod tibi quoq; dolori eſſe doleo) *Andrea* noſtro *Ammonio*, in quo & literæ & omnes boni magnum facere jacturam. Is valde ſibi videbatur adverſus Contagionem victus moderatione munitus; qua factum putavit, ut quum in nullum pene incideret, cujus non tota familia laborarat, neminem adhuc e ſuis id malum attigerit; id quod & mihi & multis præterea jactavit, non admodum multis horis, antequam extinctus eſt: Nam hoc ſudore nemo niſi primo die perit. — *Londini* xix die *Auguſti*.

'Tis a Miſtake in Mr. Wood, *to ſay he died in* September, Athenæ Oxon. *Vol.* I. *Col.* 14.

[l] Rex omnibus, *&c.* Sciatis quod

'the greateſt Preferments; but ſuddenly 'ſnatched away at the Age of forty Years[m].

He was Preb. of *Fordington* and *Writhlington* in the Church of *Salisbury*, on the Death of *Gundiſalvus Ferdinandus*, 1513. as Mr. *Wood* obſerves. And in his Prebend of S. *Stephen's Weſtminſter* he was ſucceeded by another very learned Man D. *Tho. Linacer*, the King's Phyſician.

Within the ſame Year, and poſſibly of the ſame Diſeaſe, died another of the Dean's Friends and Brethren. D. *William Lychfield*, Chancellour of the Church of *Paul's*: Who ſucceeded *Gundiſalvo Ferdinand* in that Dignity, 20 *Dec.* 1504. had been admitted Rector of *Allhallows in the Wall London*, *March* 1. 1474. and was collated to the Prebend of

quod nos conſiderantes fidele ſervitium quod *Andreas Ammonius*, alias dictus *Andreas de Harena*, Clericus, noſter in *Latina* lingua Secretarius, in partibus *Italiæ* oriundus, antehac nobis impendit, indieſq; magis ac magis impendere non deſtitit, atq; idcirco cupientes condignam ſibi pro ſuis Meritis aliqua in parte referre Mercedem, durante vita ſua, ſit Indigena & Ligeus noſter. *J. R.* apud *Croydon*, XII *Apr.* Reg. 5to. [*Rymer* Acta publ. Tom. XIII. N. 400.]

[m] *Eraſmus Rot. Jodoco Gavero*, Viro præter Juris Profeſſionem undiquaq; doctiſſimo. — Procul abeſt ab *Italia Britannia*, ſed eruditorum hominum æſtimatio proxima eſt. Quam multos hic ex vetere ſodalitio deſidero? Primum *Andream Ammonium Lucenſem*. Deum immortalem! Quanta Ingenii dexteritate, quam fideli Memoria præditum! Tum Animus, quam erat excelſus, quam alienus a livore, quam alienus a ſordibus! Hunc & ſuis Dotibus, & omni Principum Applauſu florentem, maximis rebus deſtinatum, ſubita Mors intercepit, naru minorem annis quadraginta: Cujus equidem Deceſſum non poſſum non dolere, quoties in mentem, venit quam mihi fuerit jucunda familiaritas. — *Baſil.* Cal. *Mart.* 1524.

Chamberlainwood in the Church of *Paul's* *Dec.* 7. 1485. His Will was proved 1517[n].

In the ſame Year 1517. in *April* died alſo D. *John Yonge*, a very particular Patron of *Eraſmus*, as well as an intimate Friend of *Colet*. He was *Maſter of the Rolls*, and *Dean* of *York*. He had been admitted Rector of S. *Stephen's Walbrook* in *London*, *March* 17, 1502[o]. and before been Rector of S. *Martin's* in *Oxford* (17 *March* 1500.) afterwards collated by Archbiſhop *Warham* to the Church of S. *Mary-le-Bow*, *March* 19, 1504. to the Prebend of *Holbourn* in the Church of S. *Paul*, by Biſhop *Fitz-James*, *November* 28, 1511. and upon its Reſignation, to the better Prebend of *Newington*, 11 *Feb.* 1511. He reſigned the Church of S. *Mary-le-Bow*, *March* 19, 1544. and was in *March* 30 that Year, admitted to the Church of S. *Magnus*, at the

[n] Teſtamentum Maſtri *Will. Lychefeld*, Clerici, Die 2 *Nov.* 1507. 9 *Hen.* 8. Ego *Willelmus Lychefeld*, Clericus, compos Mentis, ſed eger in Corpore, condo Teſtamentum —— Corpus ſepeliend' in Cancello Eccleſiæ Paroch' de *Willeſden*, coram Imagine Beatiſſimæ Virginis *Mariæ* —— Item volo quod in Obitu meo celebrentur Exequiæ in Eccleſia D. *Pauli Lonaen.* cum miſſa de Requiem in Craſtino, & *Decanus* præſens habebit 20 *s.* quilibet *Canonicus* præſens 6 *s* 8 *d.* —— Lego *Thomæ Lychefelde*, fratri meo apud *Cardiff*, 40 *l.* —— Item lego Magiſtro *Richardo Foxforde*, Scholari meo *Oxon.* 13 *l.* 6 *s.* 8 *d.* — Item Domino *Andreæ Stoketon*, Scholari meo *Oxon.* 13 *l.* 6 *s.* 8 *d.* ——

Probat. apud *Lamehith*, penult. *Januar*, 1517. [Ex Offic. Cur. Prerog. MS.]

[o] Anno 1502. die 17 *Mart.* M. *Joh. Yonge*, LLD. ad Eccleſ. S. *Stephani* ſuper *Walbroke* Civitat. *Lond.* vac. per mortem M. *Will. Sutton*, S. T. D. ult. Rectoris, ad præſ. honeſti viri *Tho. Manſelde* pro hac vice. [Reg. *Warham. Lond.* MS.]

Johannes Yonge, LLD. Magiſter Rotulorum, admiſſus ad Decanatum S. *Pet. Ebor.* per traditionem libri, die 17 *Maii*, 1514. [Reg. *Ebor.* MS. penes *Dec.* & Capit.]

the Foot of the Bridge in *London*; which he likewiſe ſoon after reſigned; ſays Mr. *Newcourt*, miſtaking him for *John Yonge*, Biſhop of *Callipoli*; and ſo other Writers frequently confound them. *An.* 1513, 13 *Jul.* he was preſented by Cardinal *Wolſey*, to the Rectory of *Therfeld*, in the Archdeaconry of *Huntingdon* [p], void by the Death of *Gund. Ferdinand*; was afterwards ſucceeded in it by D. *Henry Rawlins* [q]. After he had been employed in ſeveral Foreign Embaſſies and Negotiations to *Philip* Arch-Duke of *Auſtria*, in 1504. to the ſame *Philip*, King of *Caſtile*, in 1506. as alſo to *Maximilian* the Emperor, in 1512. to *Francis* the *French* King, in 1515, *&c.* For theſe good Services he was made *Maſter of the Rolls* by Letters Patents, 22 *Jan.* 23 *Hen.* 7. 1507-8. and being *Prebendary* of *Appletharp* in the Church of *York*, he was admitted *Dean* in his Abſence, by the Delivery of a Book, *May* 17. 1514. He made his laſt Will and Teſtament, 25 *April*, 1516. willing his Body to be buried in the Chappel of the *Rolls*. He bequeathed to Archbiſhop *Warham* a golden Salt-ſeller, remitting a Debt to him, and appointing him Overſeer of his laſt

[p] M. *Joh. Yonge*. LLD. præſentatus per Abb. & Conv. de *Ramſey*, ad Eccleſiam de *Therfelde*, vac. per mortem *Gundiſalvi Ferdinandi*, 13 *Jul.* 1513. [Reg. *Smyth Linc.* MS.]

[q] Mag. *Joan. Rawlyns*, S. T. P. præſentatus per *Thomam* Card. *Ebor.* virtute Conceſſionis ſibi factæ per Abb. & Conv. *Ramſey*, ad Eccleſiam de *Therfeld*, vac. per mortem magiſtri *Johannis Yonge*, 28 *April.* 1526. [Reg. *Alwater Linc.* MS.]

laſt Will. To Cardinal *Wolſey* he bequeathed a Cup, to *New-College, Oxon.* ſix guilt Goblets, and the like to the *College* at *Wincheſter* (which makes it probable that he was of *Wincheſter-School*, and of *New-College* aforeſaid, as well as his Name-ſake the titular Biſhop of *Callipoli*) Towards making a new Conduit in the Town of *Rye* he left one hundred Pounds (which ſeems to intimate he was born there.) He ordered the Plate that Maſter *William Grocyne* had pawned to him, to be freely reſtored without Principal or Uſe of Money. And he made his Executors M. *John Taylor*, D. *Mayſter*, D. *Will. Throgmorton*, M. *William Shragar*, and M. *William Skinner*[r].

On the Beginning of the Year 1519. died another very intimate Friend of both *Eraſmus* and *Colet*, *John Sixtine*, a Perſon of great Sincerity as well as other good Qualities, a *Phryſian* by Birth, bred in the Univerſity of *Senes* in *Tuſcany*; where he took the Degree of D. of both Laws, Civil and Canon; and he was incorporated in *Oxford*, 29 *Nov.* 1510. ha-

[r] In Dei Nomine *Amen.* John Yonge, *Maſter of the* Rollys, *and Dean of the Cathedral Church of* York, 28 Apr. 1516. 8 Hen. VIII. ——— *My body to be buried in the Chapple of the* Rolles, *there as the Organs now dothe ſtande.* Item *I wille that a Tombe be made over the Place of my Sepulture.* Item *I gyve and bequethe to my Lorde of* Canterbury *a Salte of Golde and my two gay Saltes, clene anelyd.* Item *I remytte clerly to my ſaid Lorde of* Canterbury *two billes of Debte, beſechynge his Lordſhyp to be good Lord unto my frendes, and namely to my poor Servaunts* ——— *to my Lorde Cardynal a ſtandinge Cuppe* ——— *Unto the new College of* Oxford, vi *guilt Gobblettes* ——— *to the new College of* Wyncheſter vi *guilt Gobbletts, to the makyng of the Conduyte in* Rye C lib. ——— *I wyl*

having been more than a Year in that Univerſity (as Mr. *Wood* ſays too ſparingly); for he was in *Oxford* when *Colet* and *Eraſmus* met there in 1497, as appears by an Epiſtle of *Eraſmus*. He was Rector of *Eccleſcliffe* in the Dioceſſe of *Durham* (wherein he ſucceeded D. *Weſt* Biſhop of *Ely*) and of *Hakkamb* in the Dioceſe of *Exeter*. Mr. *Wood* ſays, he was likewiſe dignified in the Church of *England*, and was reckoned one of the Foreigners who were excuſed from paying a Subſidie to the King *Anno* 1513. (namely *Peter Carmelian*, *Polydore Virgil*, *Eraſmus Roterod. Andrew Ammonius*, &c.) He made his laſt Will on the 24th of *March*, at the End of the Year 1518. which was proved 17 *May* 1519. wherein he willed his Body to be buried in that Part of *Paul's* which was called *Pardon-Church-Yard*, his Grave to be covered with a Marble-Stone, and a Plate of Braſs on it with this Inſcription, *Orate pro anima* Johannis Sixtini, *&c.* As to his Eſtate in *Phryſia*, he gave one Moiety to the Poor of *Bolſward* in that County, and the other half to the Monaſtery of *Owgocloyſter*, where his Siſter was a profeſt Nun, on Condition that his Brother *Albert*

I wyl that Maſter Grocen *ſhall have his Plate delyvered unto hym whiche I have now in pledge, without any maner of Redemption* —— *I ordeyne and make Executors M.* John Taylour, *Doctour* Mayſter, *Mayſter* Will. Throckmorton *Doctour*, *M.* William Shragar, *and M.* William Skynner. Item *I beſeche my Lorde of* Canterbury *to be Overſeer.* Probat. 17 Maii, 1516. [Ex Offic. Cur. Prerog. *Cant.*]

bert ſhould enjoy one half Part of the Profits during his Life. He gave ten Pounds to the Reparation of the Church of *Egleſcliffe* in the Dioceſſe of *Durham*, though he had not one Penny for Dilapidations from his Predeceſſor D. *Weſt* Biſhop of *Ely*, and twenty Pounds to be diſtributed among the poor Inhabitants of the ſaid Pariſh, for buying of Tools and Inſtruments neceſſary for their Country-Labours, at the Diſcretion of his Executors. And he left to the Honour of God and S. *Blaze*, toward the Reparation of the Church of *Hakkamb* in the Dioceſſe of *Exeter*, though he had there likewiſe not a Penny for Dilapidations, the Sum of fifteen Pounds. He bequeath'd forty Pounds to be diſtributed for Exhibitions to poor Scholars in the Univerſities of *Cambridge* and *Oxford*; and laſtly, twenty Marks to Maſter *Cutbert Tunſtal* Maſter of the *Rolls*, whom he appoints *Executor*, together with his Brother *Albert* [f].

Eraſ-

[f] Teſtamentum Magiſtri *Johannis Sixtini*, Clerici. Anno MDXVIII. die 24 *Martii*, in quadam alta camera infra domum ſolitæ habitationis venerabilis & egregii viri *Johannis Sixtini*, utriuſq; Juris Doctoris, infra Parochiam ſancti *Gregorii* juxta Eccleſiam D. *Pauli Lond.* ——— voluntatem condidit in hunc modum. Ego *Johannes Sixtinus*, licet eger corpore, ſanæ tamen memoriæ, condo Teſtamentum —— Corpus ſepeliendum in Clauſtro vulgariter vocato *Pardon-Church-Yard*, cum lapide marmoreo, & parva deſuper imagine de ære cum ſcriptura, *Orate pro anima* Johannis Sixtini, *&c.* Item do & lego univerſa bona mea immobilia ubicunq; in *Friſia* ſita, dimidium Chriſti pauperibus *Bolſwardiæ*, alterum dimidium Monaſterio de *Owgocloyſtre* juxta *Bolſwardiam*, in qua Soror mea unica eſt profeſſa: Volens tamen ut dimidium uſus fructus univerſorum bonorum immobilium antedictorum habeat Frater me-

Eraſmus, who condoled his Death next to that of *Ammonius*, obſerves that he was of ſo ſtrong a Conſtitution of Body, that without a violent Shock of Sickneſs, he might have lived to the Age of *Neſtor*; that he had a maſterly Wit, a quick Apprehenſion, and tenacious Memory: And that beſides the Knowledge of both Laws in his Profeſſion, he was happily converſant in every other Part of Learning[t].

Another common Friend of Learning and good Men was *Hugh Oldham*, Biſhop of *Exeter*, who died 25 *Jun.* 1519. after he had paſſed through ſeveral other Preferments. To the Church of *Swyneſted* he was preſented by *Margaret* Counteſs of *Richmond*[u] the

meus, *Albertus Sixtinus*, durante vita ſua —— Item lego reparationi Eccleſiæ de *Egleskliff Dunelm.* Dioc. licet nullum habui denarium pro Dilapidatione a Domino Epiſcopo *Elienſi*, qui tenetur ſecundum ratam temporis ſui pro Dilapidatione ejuſdem, decem libras ſterlingorum. Item do lego viginti libras diſtribuend. pauperibus Parochianis ejuſdem Parochiæ pro emendis inſtrumentis ruſticis ſibi neceſſariis ſecundum arbitrium Executorum meorum —— Item lego ad honorem Dei & ſancti *Blazii*, pro reparatione Eccleſiæ de *Hakkamb*, *Exon.* Dioc. licet nullum habuerim Denarium pro dilapidatione ejuſdem, quindecim libras. Item lego quadraginta libras, ſcil. diſtribuend. pro exhibitione pauperum Scolarium in Univerſ. *Oxon.* & *Cantabr.* Item lego M. *Cuth. Tunſtallo*, Magiſtro *Rotulorum*, quem nomino, facio & ordino *Executorem* una cum fratre *Alberto*, 20 Marcas, pro labore ſuo. Probat. 7 *Maii*, 1519. [Ex Offic. Prerog.]

[t] — Erat hujus Sodalitatis & *Johannes Sixtinus Phryſius*, qui non multo poſt obiit, ſed illo [*Andr. Ammonio*] major; cæterum *Corpore* quod, niſi ſiqua morbi vis incidiſſet, in *Neſtoris* ætatem durare potuiſſet. Ingenium erat ad omnia verſatile; Memoria prompta, tenaxq; præter Juris utriuſq; ſcientiam, quam habebat loco Viatici, in nulla Diſciplina non fœliciter verſatus. [*Eraſ. Jod. Gavero Baſ.* Cal. *Mart.* MDXVIII.]

[u] *Margareta* Comitiſſa *Richmond*

the King's Mother, to whom he was Chaplain; which Church he reſigned before the End of the Year 1488. He was afterwards preſented to *Wardeboys* [w], in the County of *Huntingdon*, by the Abbot and Convent of *Ramſey*. He had alſo the Rectory of S. *Mildred Milk-ſtreet*, and ſtill more Preferments [x], before he arrived to the *Epiſcopal* Dignity. He lies buried within his own Chapple, in S. *Peter Exeter*. It appears by his Will, that he was of a very charitable and good Diſpoſition.

I could not omit ſaying thus much, relating to the Characters of theſe good Men, in Juſtice at leaſt to the Dean; whoſe Judgement can never be enough commended for making ſuch a Choice of Friends.

As to himſelf; after the Mortification he received by the Death of theſe his Friends, he ſeemed to be ſatiated and clog'd with the World.

mond præſentat Mag. *Hug. Oldham* Clericum ad Eccleſiam de *Swyneſheved.* Dioc. *Lincoln.* vac. per mortem ult. Rectoris, die 3 *Febr.* 1493. [Autogr. in Reg. *Buckden.* MS.]

[w] Magiſter *Hugo Oldham* Presbyter, præſentatus per Abbat. & Conventum de *Ramſey* ad Eccleſiam de *Wardeboys*, vac. per reſig. Mag, *Thomæ Hutton*, 31 *Martii*, 1494. quam reſignat die 1 *Maii* 1501. [Reg. *Smyth. Lincoln.*]

[x] Anno 1494. 22 *Jul.* Magiſter *Hugo Oldham*, Canonicus liberæ Capellæ Regiæ, S. *Stephani* in *Weſtm.* collatus ad Eccleſiam de *Cheſhunt*, vac. per Conſec. *Willelmi* in Epiſc. *Cov.* & *Lichf.* [Reg. *Hill. Lond.* MS.]

Anno 1496. 11 *Mart.* Mag. *Hugo Oldham*, utriuſq; Juris Baccalaureus Presbyter, præſentatus ad *Hoſpitale* S. *Leonardi* in *Bedford*, vac. per. reſig. Mag. *Bernardi Andreæ*, 12 *Jan.* 1499. [Reg. *Smyth.* MS.]

Anno 1500. 17 *Aug.* Mag. *Hugo Oldham*, utriuſq; juris Baccalaureus, præſ. per Ab. & Conv. de *Ramſey* ad Eccleſiam de *Shitlingdon*, vac. per mortem Domini *Johannis Raven.*

World. He would before this [y] have caſt himſelf into ſome Monaſtery or Cell for Retirement and ſtricter Life, if he could have found any, wherein Studies and Devotions had been the ſole Enjoyment of thoſe they called *Religious*; and now he began to have a Return of the ſame Thoughts. But his Opinion of the *Engliſh* Convents was, that Sloth and Luxury, and Pride, had utterly corrupted the Primitive State and good Intention of moſt of them [z]; he hoped they had not ſo much degenerated in the deſart Places of *Germany*, or in ſome of the mountainous Parts of *Italy*: And for that Reaſon he had formerly deſired *Eraſmus*, at his leaving *England*, to enquire in thoſe Countries he paſſed

[y] *D.* Colet, *in his Letters to* Eraſmus, *was often wiſhing himſelf out of the Noiſe and Hurry of the World, in ſome hiding Place, to enjoy his Conſcience, and diſcharge his Duties to God: And to ſuch Expreſſions of his being weary of a tumultuous Life,* Eraſmus *gravely and wiſely anſwered as followeth.*

—Injucundus mihi fuit Epiſtolæ tuæ finis; cum ſcribis, moleſtia negotiorum te ſolito gravius vexari: Equidem cupiam te, quantum poteſt, longiſſime a mundanis negotiis ſemoveri. Non quod verear, ne Mundus hic, ut eſt hamatus, te ſibi vendicet, ac manus injiciat; ſed quod malim iſtud Ingenium, iſtam Eloquentiam, iſtam Eruditionem, in ſolidum impendi Chriſto. Quod ſi non potes explicare te, cavendum tamen ne indies altius immergaris. Vinci fortaſſe præſtiterit, quam tanti emere Victoriam. Maximum enim bonum Mentis Tranquillitas. Atq; hæ ſunt ſpinæ, Divitiarum comites. Interim malevolorum Blateramentis oppone rectam & ſynceram Conſcientiam; in unum illum & ſimplicem *Chriſtum* te collige, & minus turbabit multiplex Mundus. *Cantab.* V. Idus *Jul.* MDXI.

[z] *Though Religious Houſes in* England *were generally very corrupt; yet there were ſome few, where a ſtrict Diſcipline was kept, and the Intention of the pious Founders in a good Meaſure anſwered; as the learned D.* Tanner, *by ſeveral Inſtances proves, in the Preface to his* Notitia Monaſtica.

paſſed through, whether there really was a *Religious Houſe* of any Order, wherein a Man might enjoy a private Life and a truly pious, ſtudious, and ſtrict Society[a]: But meeting with no ſuch Information from abroad, and poſſibly being at that Time more ſatisfied in the Inexpediency of ſuch a Choice, by what *Eraſmus* had writ formerly upon this Subject from *Bononia*, in two Declamations of the *Praiſe* and *Diſpraiſe* of a *Monaſtick* Life[b]; he had for a long Time done thinking of any ſuch Engagement. Yet now, towards the Cloſe of his Life, he ſeemed in a good Meaſure to have reſumed the ſame Thoughts again: For obſerving the ſtricteſt Sect at home were the *Carthuſians*, who had more of the auſtere Gravity, Silence and Solitude, than any other Order, he was inclined to be near them; though not among them. For this Purpoſe (as we are informed by *Eraſmus*) he built a convenient, and what they called a magnificent Houſe within the Precinct of the *Charter-Houſe* near *Richmond* Palace: 'He ſaid, he 'prepared this Seat for his old Age; that 'when broken with Infirmities, and unable to 'diſcharge the Duties of his Function, he 'might

[a] — Ipſi in votis erat, ſe prorſus ab hoc mundo extricare, ſicubi reperiſſet ſodalitium vere conjuratum in vitam Evangelicam, atq; id negotii mihi delegarat *Italiam* adituro; narrans ſeſe apud *Italos* comperiſſe quoſdam Monachos vere prudentes ac pios — Laudabat & *Germanos* aliquot, apud quos reſiderent etiamnum priſcæ Religionis veſtigia. [*Eraſ.* Epiſt *Jod. Jon*]

[b] *Bononiæ* ſcripſeram Declamatiunculam in genere ſuaſorio, dehortans a vita Monacho-

'might here retire from the World, and 'with two or three choice Friends (among 'which he was wont to reckon me) ſtudy and 'practiſe the true *Chriſtian Philoſophy*. Yet 'Death prevented him. He was taken with 'the *Sweating-Sickneſs*, a Diſeaſe peculiar to '*England*: And relapſing into it a third 'Time, he very hardly eſcaped with Life; 'and from the Relicks of that Diſtemper he 'fell into a *Conſumption* that ſoon carried 'him off. One of the Phyſicians judged it 'to be the *Dropſy*; but upon the opening of 'the Body no extraordinary Symptom ap-'peared, only that the *Capillary Veſſels* of 'his Liver had ſome puſtulary Eruptions up-'on them. He was buried on the South-'Side of the Choir of his own Church of '*Paul's*, with a humble Monument that he 'had ſeveral Years before appointed and pre-'pared, with only this Inſcription on it; *Jo-'annes Coletus* [c].

chorum; & rurſus adhortans ad hoc Vitæ genus; meo judicio non indignam quæ vulgaretur, ſed perierint utrinq; extremæ paginæ; reliquum adhuc eſt in Cartis meis. [Cat. *Lucubr.* Op. Tom. 11.]

[c] — Ut hoc opus [*Scolam Paulinam*] nemo non probavit, ita multi demirabantur, cur magnificentiſſimas Ædes extrueret intra pomœria Monaſterii *Carthuſienſium*, quod non procul abeſt a Regia quæ dicitur *Richmonda*. Aiebat, ſe parare Sedem illam ſuæ Senectuti, cum jam impar Laboribus, aut Morbo fractus, cogeretur ſe ſubmovere ab Hominum Conſortio. Illic erat Animus philoſophari cum duobus aut tribus Amiculis eximiis (inter quos me ſolitus eſt numerare) ſed Mors antevertit. Nam cum ante paucos annos correptus eſſet ſudore peſtilenti (qui morbus peculiariter infeſtat *Britanniam*) & ab eodem tertio repetitus, utcunq; tamen revixit; ſed ex morbi reli-

This Account we have from *Eraſmus*; though, as Mr. *Wood* ſays, *Eraſmus* is not ſo particular as to the Place where he died; rather inſinuating, that he died before he entered upon his Retirement at *Sheen*, by ſaying, *he was prevented by Death, and that it was deſigned by him for a Receſs for his old Age, when broken with Infirmities*, &c. *Eraſmus* agreeing with others, who ſay that he did not exceed 53 Years, when he died [d].

Mr. *Wood* ſays; 'When he diſcovered the 'Sweating-Sickneſs to grow upon him, he re-'tired to the Lodgings he had built in the 'Monaſtery of the *Carthuſians* at *Sheen*, near 'to *Richmond* in *Surry*: Where, having ſpent 'the little Remainder of his Days in Devoti-'on, he ſurrendered up his laſt Breath to 'him that firſt gave it, on the 16th of *Septem-'ber*, 1519. His Body was afterwards carried to '*London*, and by the Care of his old decrepit 'Mother, it was buried in the Cathedral Church 'of S. *Paul*, nigh to the Image of S. *Wigefort* [e].

Sometime before this, D. *Colet* finding himſelf under a ſenſible Decay, and as it were having received the Sentence of Death, he took care, in the firſt Place, to ſettle the Per-

liquiis contracta viſcerum tabe, qua periit. Medicus unus Hydropem eſſe judicavit. Anatomia nihil indicavit novi, niſi quod Epar repertum eſt extremas fibras cirrhis prominentibus hirſutum. Sepultus eſt ad Auſtrale Chori latus, in ſuo Templo, humili Sepulchro, quod in eum uſum jam ante annos aliquot delegerat, Inſcriptione addita; *Jo. Coletus.* [*Eraſ. Jod. Jonæ.* Id. *Jun.* 1521.]

[d] — *Joannes Coletus*, qui deceſſit anno ferme quinquageſimo tertio —— [*Eraſ.* Epiſt. Lib. 23. Ep. 5.]

[e] Wood's Ath. Oxon.

Perpetuity of his *School*; and to direct the Government of it by a Book of *Statutes*, drawn up and written with his own Hand, and by him delivered to Maſter *Lilye*, *June* 18. 1518[f].

In the ſame Year he laboured to leave his Church of *Paul*'s in a better Condition than he found it, as to Reſidence, Diſcipline, and Diſtribution of the Revenues; and therefore drew up a Scheme of the Foundation, Statutes, Cuſtoms, and Regulations, that had been made in the ſeveral Viſitations of it. And hoping for no Redreſs from D. *Fitz-James*, Biſhop of *London*, who had proſecuted him for an *Heretick*; he laid the Caſe before Cardinal *Wolſey*, who was then exerciſing his *Legatine* Power, ſuperior to all ordinary Judges: The Title prefixt to his Matters of Complaint being thus worded; *Exhibita a* Johanne Collett *Decano*, *Reverendiſſimo Patri & Domino Cardinali* Ebor. *ac Apoſtolico Legato a Latere*, *pro Reformatione ſtatus Reſidentiariorum in Eccleſia S.* Pauli, *primo* Septembris, *An. Dom.* 1518. He began with theſe Heads; *De Decano & ejus Autoritate*[g], *ex antiquo Regiſtro Cartaceo Ecclе-*

Q 2

[f] *It is hard to ſay whether he left better* Laws *for the* Government *of his School, or* Lands *for the* Maintenance *thereof.* [D. Th. Fuller's Ch. Hiſt. p. 167.]

[g] Secundum antiqua Eccleſiæ Statuta, S. *Pauli Decanus* omnibus Canonicis, Presbyteris, Vicariis, Miniſtris præeſt Authoritate & Poteſtate, ordinaria & immediata. Is regimen habet Animarum. Huic eſt Juriſdictio & Correctio delinquentium quorumcunq; in Eccleſia, & obſtinatorum ac rebellium juſta Caſtigatio, *&c.*

cleſiæ; *De Reſidentia Decani* [h], *De locum tenente Decani* [i]: And he went through the ſeveral Duties of the *Reſidentiaries*, *Canons*, *Miniſters*, *Members* and other *Officers*. Accordingly *Reformations* and *Proviſions* were made under thoſe reſpective Heads, and ſo paſt into *Legatine Conſtitutions*; wherein the *Cardinal* paid a particular Deference and Reſpect to the Dean: For in the Chapter regulating the *Reſidence* and *double Portion* of the *Dean*, it is expreſsly ordained, that this *Ordination* concerning the *Dean* ſhall not take effect till after the *preſent Dean*; who ſhall fully enjoy all that he now poſſeſſeth (granted to him for his Merits) peaceably, without any Diſturbance [k]. They conclude with inhibiting and condemning all manner of *Diſpenſations*, as the Wounds and Stabbs of all *Laws* and *Statutes*, without Conſent of the *Pope*, (by whoſe Authority the *Cardinal* now acted as *Legate de Latere*) and of the *King*, as Royal Founder, and of the Biſhop of *London*. After which follow other *Statutes*, relating to *Reſidence*, that ſeem to be made

[h] *Decanus* in primis reſideat, ſecundum Ordinationem Domini *Warham*, Epiſcopi, qui in plena Viſitatione ſua ordinavit; ut *Decanus* Sacerdos ſit omnino, & reſideat; alioquin pro nullo *Decano* habeatur, *&c.*

[i] *Decano* vero abſente, conſtituat *locum ejus tenentem* unum ex Reſidentiariis, quem judicaverit ipſe magis idoneum; cui exercebit *Decani* Poteſtatem, quatenus ei commiſſa fuerit a *Decano*, & non amplius, *&c.*

[k] *Portio Decani dupla* —— Hæc *Ordinatio* de *Decano* capiat effectum poſt *Decanum* Modernum: Modernus vero *Decanus* gaudeat his quæ modo poſſidet, ſibi pro ſuis Meritis conceſſa, pacifice ſine omni Diſturbatione

made as a *Decree* in *Chancery*, by Conſent of the Dean and Chapter[l]; to contract the Number of *Reſidentiaries* to four, beſides the *Dean*, becauſe the Church had too many other ordinary Burdens on it, and was in Debt, and had no preſent Stock, or Treaſure, *&c*[m].

We ſhould be able to give a better Account of his wiſe and faithful Adminiſtration of the Affairs, Revenues, and Diſcipline of his Church, if we could come at thoſe *Collections* which he left for the Uſe and Service of the ſucceſſive *Deans* and *Chapters*; and which were among the *Books* appertaining to the Cathedral Church of S. *Paul* in *London*, delivered by *Henry Cole*, ſometime Dean of the ſaid Church, to D. *May*, ſucceeding Dean, the xx Day of *September*, *Anno* 1559.

Inprimis, *A Book of the* Statutes *and* Ordinances *of the* New *Grammar-School* of *Paul's*.

A Book intituled, *Statutes* uſed in Dean *Collet's* Days.

[l] *Statuta* quædam *Decani* & *Capituli Londonienſis*, facta per Dom. *Cardinalem Ebor.* ex Conſenſu *Decani* & *Capituli*, per *Decretum*, ſine Arbitramento.

[m] *Thomas* Miſeratione Divina *Ebor.* Archiepiſcopus, *Angliæ* Primas, ipſius regni *Angliæ* Cancellarius, Univerſis, *&c.* ſalutem, *&c.* Cum utiq; Eccleſia *Cathedralis* Divi *Pauli Londonienſis* oneribus ordinariis, ære quoq; alieno multo aggravari inventa eſt, nullos etiam ex ſe habens in ærario publico proviſione Theſauros, nec Dotes, Facultates, aut Patrimonia, *ſufficient.* ad numeroſam *Reſidentiariorum* multitudinem ultra ſuſtentandam, *&c.* [*Mon. Angl.* Tom. 3. p. 354.]

A Book intituled, Liber Viſitationis *Johannis Collet*, Decani Eccleſiæ S. *Pauli Londinenſis*, ſub Anno 1506.

A Book written in Parchment *of certain* Statutes *collected by Dean* Collett; *being bound in Boards, and covered with black Leather*[n].

When the good Man had thus fully perfected and eſtabliſhed every Thing that might conduce to render his good Works beneficial and laſting; and had provided for the good Eſtate of both his Church and School, in the afore recited Manner; he had nothing more to do in reference to this World, and in way of Preparation for a better, but to make his *laſt Will* and *Teſtament*, and to ſet his Houſe-hold Affairs in order; that he might have nothing further to diſturb him the little Time he had to live. This he did deliberately on the 22d Day of *Auguſt*, 1518. and without any of thoſe ſuperſtitious Conceits which were then become a Part of the common Courſe and Form of *Wills* and *Codicils*; expreſſing himſelf only like a *Chriſtian*, and as a *Proteſtant* might now do. For, whereas the uſual Way and Manner of *commending a Soul*, was not only *to God*, but to the *Virgin Mary*, (though it muſt be owned, that in a former *Latin* Will, made ſeveral Years before, relating only to his Settlement on *Paul's* School, there is mention made of her) and to other particular

[n] *Mon. Angl.* Tom. 3. p. 369. *Cap.* Eccleſ. Cathedr. S. *Pauli*. ex vet. Membr. penes *Decan.* &

lar *Patrons* in *Heaven*, and at laſt in general to the whole Company of *Saints*; he thought it ſufficient to truſt his Soul with its *Creator* and *Redeemer* only, and to *bequeath* it *to God*, and *our Lord Chriſt Jeſus*: Whereas the Cuſtom of others was to preſcribe a *Ceremonious* Funeral, with *Proceſſions*, *Croſſes*, *Torches*, and a deal of *Popiſh* Pageantry; he only ordered his Body to be buried in the Place he had before appointed, at the Diſcretion of his *Executors*: Whereas others were taught to erect *Chantries*, or praying Offices, to fetch their Souls out of *Purgatory*, or at leaſt to leave Sums of Money for *Diriges*, *Months-Minds*, and *Anniverſary Obits*, beſides the *Soul-Sceal*, and *Oblations* to a great many *Altars*; he paſt over all that *unchriſtian* Vanity, and left no manner of Legacies but to truly *Chriſtian* and *Charitable* Uſes; to reward his Friends, to relieve poor Scholars, and to help to ſupport his old Servants. He began naturally with his neareſt Relations; firſt, thoſe on his *Mother's* Side, the Family of the *Knevets*, from whom he had his firſt Living; then proceeded to his neareſt Kinſmen of the *Colet's*; and ſo on to his moſt intimate Acquaintance, M. Doctor *Aleyn* (the ſame who was afterwards Archbiſhop of *Dublin*) M. Doctor *Morgan* (probably a Dignitary in his own Church) M. *John Banbrughe*, Maiſter *Dancaſter*, *Robert Hopwood* Prieſt; and to *Thomas Lupſet*, whom he had bred as *Amanuenſis* in his Family, and had ſupported

with an Exhibition at *Cambridge*; and to M. *William Garrard*, one of his Executors. He left all his printed Books, to be divided amongſt poor Students; a Diſtribution of Fifty Pounds amongſt his Houſehold Servants; and ſeveral Veſtments to ſeveral Pariſh-Churches; without mention of one Prayer for his departed Soul: And he charged the fulfilling of his Will on the Conſcience of his *Executors*; who were the Lady *Chriſtian Colet* (his aged Mother) Maſter *William Garrard*, and Maſter *Nicholas Curleus*.

None can wonder, that the Dean, though he had ſo great a *Patrimony*, and ſuch good *Preferment*, diſpoſed of little by his Will; if they conſider that his *publick Works*, as well as *private Charities*, had almoſt exhauſted both his real and perſonal Eſtate. He told *Eraſmus* in an Epiſtle not long before his Death, that both did not afford ſufficient for his Expences [o].

It doth not appear that *Eraſmus* had any Place in his *Will*: But it is certain, he received a yearly Penſion of the Dean, while living; which his Succeſſor D. *Pace*, promiſed to continue, and was put in Mind of [p].

It

[o] — Si de Fortuna; ut non eſt nulla mea, ita non eſt ampla, & meis ſumptibus vix ſufficiens ——

[p] — Memento, mi *Pacæe*, in cujus locum ſucceſſeris; & quid nobis promiſeris, expectarim, ut efficias, ne *Coletum* magnopere deſiderem. [*Eraſ. Rot.* Ep. *Pacæo.*]

— Sum *Pacæum* expertus talem amicum, ut nemo fratri frater poſſet eſſe amicior. Eſt cum ſummatibus omnibus, tum optimo Regi longe chariſſimus: Succeſſit nuper in Dig-

It is certain alſo, that Dean *Colet* was never wanting to do good Offices for *Eraſmus*, as well abſent as preſent. Particularly he recommended him to a riſing Favourite Sir *Henry Guildford*, Maſter of the Horſe to King *Henry* VIII. as *Eraſmus* decently intimated in a Letter to that honourable Perſon [q]. And he was perhaps inſtrumental in keeping up the Correſpondence between the *King* and *Eraſmus* [r], and prevailed with his Majeſty to ſend him a good Preſent, and an earneſt Invitation to come once more into *England*; for which *Eraſmus* thanked the King in his elegant Way.

Eraſmus at *Lovain*, in *October* 1519. hearing of the Death of D. *Colet*, lamented it in every Letter he wrote for ſeveral Days: Particularly to *Budæus* at *Paris* [s]; but eſpecially to his *Engliſh* Friends, to D. *Cuth. Tonſtal* [t], to Biſhop *Fiſher*, and the Lord *Montjoy*. And he de-

Dignitatem *Joannis Coleti*, Decani apud Divum *Paulum*; provehendum haud dubie ad ſummas Dignitates. [*Eraſ.* Ep. Lib. 12. *Lond* Edit. Col. 614.]

[q] Vir clariſſime, multorum ſermone cognoſco, quam amico ſis in nos animo; ſive ſcintillas illius Benevolentiæ ex meis Lucubrationibus concepiſti, ſive ex D. *Joannis Coleti*, ceterorumq; Amicorum hauſiſti Sermone. Tu me diligis. Quod vero talem eſſe credas, qualem illi prædicaverunt, *&c.* [*Eraſ.* Ep. Edit. *Baſ.* 1521. p. 302.]

[r] *Eraſmus Henrico* Regi, *&c.* — Nos cogimur ædendis voluminibus *Novi Teſtamenti* quatuor Menſes impendere: Eo negocio confecto, totos nos tuæ Majeſtatis dedicabimus obſequiis. *Lovanii*, VII Cal. *Maii*, MDXVIII.

[s] *Eraſmus Budæo* ſuo — *Johannes Coletus*, Vir optimus, mihique certiſſimus Amicus, *Londini* periit Hydrope — *Lovanii*, Idus *Octob.* MDXIX. [*Eraſ.* Ep. Edit. *Baſ.* 1540. p. 429.]

[t] *Eraſmus Roterodamus Cuthberto Tonſtallo*, S. D. — *Coleti* Mor-

declared to D. *Pace* (his Succeſſor) *he was but half alive now he had loſt his better Part*, &c[u]. But he thought the beſt Tribute of Sorrow and Reſpect would be to preſerve the Memory of his dear Friend, by giving ſome Account of his *Life* and *Character*. This he immediately reſolved upon; and to get the beſt Materials for it, he writes away to two of the moſt familiar Friends of Dean *Colet*, who had longeſt known the Manners and Cuſtoms of his Life and Converſation, Mr. *Thomas Lupſet*, and Mr. *William Dancaſter*. He tells the former, *That no Loſs had come ſo near him theſe thirty Years, as this of* D. Colet, *that all he can now deſire, is to recommend his Memory to After-ages; and for that Purpoſe he ſhould be glad to receive his Informations and Inſtructions*, &c[w].

His Letter to Mr. *Dancaſter* he begins with Exclamations of Grief. 'How deplorable is 'your Caſe and mine, who have loſt ſuch a 'Teacher, ſuch a *Patron*, ſuch a *Friend*! 'It

Mortem inconſolabiliter deplorarem, niſi ſcirem nec illi, nec mihi, profuturas Lacrymas — *Lov.* poſtrid. Id. *Oct.* 1519. [Ib. p. 430.]

[u] *Eraſmus Rot. Rich. Pacæo*, Dec. apud Divum *Paulum Londini*, S. D. — Videor mihi dimidiatus vivere, *Coleto* mortuo; quem Virum *Britannia*, quem Amicum *ego* perdidi! Tibi gratulor, qui in ejus fortunam ſucceſſeris — *Lov.* poſtrid. Idus *Octob.* MDXIX. [Ibid.]

[w] *Eraſmus Rot. Thomæ Lupſeto*, S. D. Triginta jam annis nullius mors mihi fuit acerbior quam *Coleti*. Percupio hominis Memoriam poſteritati conſecrare: Sed hoc negocii tu pro tua in illum Pietate capeſſes, ut me inſtruas; præſertim ſi qua ſunt, quæ putes mihi non eſſe cognita. *Lov.* poſtrid. Idus. *Octob.* 1519. [Ib. p. 428.]

'It is ſaid to a *Proverb*, that *the Loſs of* '*Money is bewailed with the trueſt Sorrow*; 'but I am ſure, this is a Loſs of more ineſti- 'mable Treaſure, and ought to be infinitely 'more lamented. But alas! what ſignify all 'our Sighs and Tears? He cannot be recall- 'ed to us; but we ſhall ſoon follow him. 'We ſhould rather, in the mean time, con- 'gratulate our late Friend, that he is now 'in better Company; he ſecurely enjoys his 'Saviour Chriſt; whom he always had in his 'Lips, and at his Heart. I would willingly 'write his Life, if you and ſome other of 'his neareſt Acquaintance would furniſh me 'with proper Materials for it, which I muſt 'earneſtly deſire of you[x].

Writing again to Mr, *Thomas Lupſet*, *Dec.* 13. the ſame Year (1519.) after a long Complaint of the ill Treatment given him by Mr. *Edward Lee*, who had wrote ſevere Strictures upon his *Edition* of the *New Teſtament*, he falls again upon the Subject of condoling the Loſs of D. *Colet*. 'A common 'Loſs (*ſaith he*) and Lamentation to both 'of

[x] *Eraſmus Rot.* integerrimo D. *Gulielmo Dancaſtro*, S. D. O nos miſeros! qui talem *Præceptorem*, talem *Patronum*, talem amiſerimus *Amicum*! *Ploratur Lacrymis amiſſa Pecunia veris*: Hanc ego jacturam omni *Lacrymarum* genere deplorandam cenſeo. Sed quid conferunt *ſingultus*? quid *ejulatus*? Ille revocari non poteſt, nos illum brevi ſequemur. Interim *Coleto* gratulandum, qui jam ſecurus ſuo fruitur Chriſto; quem ſemper habebat in ore, ſemper in pectore. Mandabo literis Vitam hominis, ſi tu tuiq; ſimiles, quædam me docueritis, mihi fortaſſis incognita. Quod ut facias, etiam atq; etiam rogo. *Lov.* poſtrid. Idus *Octob.* MDXIX. [Ib. p. 428.]

'of us; my ſincere *Friend*; your ſingular 'Patron, *Præceptor*, or rather your very 'Parent. O true *Divine!* O pure *Preacher* 'of the *Goſpel of Chriſt!* With what La-'bour and Pleaſure did he imbibe the Prin-'ciples of the right *Chriſtian Philoſophy!* 'How ſweetly did he ſuck in the Doctrines, 'and the very Spirit of S. *Paul!* How did 'he fully anſwer what he taught, by what 'he lived! How many Years did he preach 'to the People without any Profit to himſelf; 'in this imitating that admired Apoſtle S. 'Paul! I never had any familiar or freer 'Converſation with him, but that I went 'from him better than I came; or at leaſt, 'not ſo bad. You ought therefore, my *Lup-'ſet*, to endeavour to reſemble, as near as 'poſſible, your great Maſter, in whoſe Family 'you lived ſo many Years, in the like Ta-'lents of *Learning* and *Piety*. From *Lovain*, S. *Lucies* Day, &c [y].

Give

[y] *Eraſmus Rot. Tho. Lupſeto* — Sed nos Querelæ finem faciamus oportet, cum illi ſuæ Veſaniæ nullum faciant finem. Illa Querela juſtiſſima mihi tecum communis eſt, quod Mors ademit *Joannem Coletum*, mihi ſynceriſſimum Amicum, tibi ſingularem Patronum, Præceptorem, ac potius Parentem. O verum Theologum! O mirum Evangelicæ doctrinæ Præconem! Quanto Studio vir ille imbiberat Philoſophiam Chriſti! Quam avide hauſerat pectus ac ſpiritum Divi *Pauli!* Ut Cœleſti Doctrinæ totius Vitæ Puritate reſpondit! Quot annos ille gratis populum docuit, & in hoc ſuum *Paulum* referens! Nunquam mihi tam familiare aut non ſerium cum illo Colloquium fuit, quin ab eo diſcederem melior, aut certe minus malus. Quo magis tibi, *Lupſete*, adnitendum, ut tantum Præceptorem, quicum tot annos domeſticam Conſuetudinem egeris, & Eruditione referas, & Pietate. Bene vale. *Lovanii*, Natal. *Luciæ*, 1519. [Ib. p. 531.]

Give me leave juſt to mention, in what an affecting manner *Eraſmus* expreſt his Sorrow to Biſhop *Fiſher*. 'I write (*ſays he*) now in 'Tears for the Deceaſe of D. *Colet*; a Loſs 'and Affliction to me, greater than I have 'ſuffered theſe thirty Years. I know his 'State is happy; he is now delivered from a 'troubleſome and wicked World, and enjoys 'the Preſence of his Redeemer *Jeſus*, whom 'he loved ſo affectionately in his Life: But 'in the Name of the World, I cannot but 'deplore the Loſs of ſuch an admirable Ex-'ample of Chriſtian Piety, ſuch an excellent 'Preacher of the Goſpel of Chriſt; and even 'in my own Name, I muſt bewail the Loſs 'of a conſtant Friend and incomparable Pa-'tron. All that I can do, is to pay my juſt 'Duty to his Name and Memory, and not to 'ſuffer them to die, if any thing I write 'can live to Poſterity[z].

It is certain, that *Eraſmus* had loſt in D. *Colet* a generous Patron as well as a learned Friend. No wonder then that his Concern was ſo great for his Death; and that he never after reliſhed *England* ſo much as to return to it again.

The

[z] Hæc ſcripſi mœrens ob *Coleti* Deceſſum; qui mihi tam acerbus eſt, ut his triginta annis nullius hominis Mors me diſcruciarit gravius. Scio bene actum cum illo, qui exemptus ab hoc ſcelerato pariter atq; ærumnoſo Seculo, cominus fruitur ſuo Chriſto, quem vivus ſic deamabat. At ego publico nomine non poſſum non deplorare tam rarum *Chriſtianæ* Pietatis *Exemplar*, tam ſingularem *Chriſtianæ* Doctrinæ *Præconem*; privatim autem meo nomine tam conſtantem *Amicum*, tamq; incomparabilem *Patronum*. Quod unum ſu-

The Friend who was moſt deſirous to ſee the Life of D. *Colet* drawn up by *Eraſmus*, was the famous *Jodocus*, or *Juſtus Jonas*, of the Univerſity of *Erdford*. He earneſtly importuned him to it, and to ſatisfie him *Eraſmus*, when he had got the beſt Intelligence he could out of *England*, drew up a *Narrative* of the *Birth*, *Education*, *Studies*, *Converſation*, *good Works*, and *Sufferings* of D. *John Colet* (conſiſting moſtly of his own Experiences) To which he prefixt the *Life* and *Character* of *John Vitrier*, a *Franciſcan Fryer*, a Man of admirable Piety and Virtues; and one (it ſeems) who had ſo great a Veneration for the Name of *Colet*, that he went over into *England* on Purpoſe to ſee and be acquainted with ſo great a Man; but the Misfortune was, he carried over another *Franciſcan Fryer* with him, who being a ſour *Scotiſt*, or *ſtoical* Diſputant, broke in upon *Colet* and *Vitrier*, and interrupted the Converſation which was prudent, pious, and very agreeable [a]. Theſe two

ſupereſt, hoc illi Parentalium vice perſolvam Officii; ſi quid mea ſcripta valebunt, non ſinam ejus viri Memoriam apud poſteros intermori —— Bene vale, Reverendiſſime Præſul; & *Eraſmum* hoc etiam magis amplectere, quod *Coletus* avulſus dimidiatum reliquit. *Lovanii*, pridie Luciæ anni 1519. [*Eraſ.* Ep. Edit. *Lond.* 1642. p. 619.]

[a] — Alterum alteri depinxeram, & uterq; alterius videndi deſiderio flagrabat; atque hac gratia *Vitriereus* in *Angliam* trajecerat: Ac mihi poſt narrabat *Coletus*, apud ſe fuiſſe *Minoritam* quendam, cujus Colloquio prudenti pioq; mirum in modum fuiſſet delectatus; ſed adhibitum alterum quendam ejuſdem Ordinis *Stoicum*, qui viſus indigne ferre *Chriſtianum* Colloquium interruperit. [*Eraſmus Jod. Jonæ*, Ep. Ed. *Baſ.* 1540. p. 483.]

two *Lives Eraſmus* put together in an *Epiſtle* to the ſaid *Jodocus Jonas* at *Erphord*, Rector of that Univerſity; which is dated at *Anderlach*, on the *Ides* of *June*, 1521. in the firſt *Baſil-Edition* (1521.) but 1519. in the ſecond *Baſil-Edition* (1540.) yet both ſeem to be miſtaken for the intermediate Year 1520. It could not be in the Year 1519. for *Colet* was not then dead; nor could it be ſo late as 1521. he having been ſo early in the Undertaking. The *Date* is adjuſted by another Letter of *Eraſmus* to *Lupſet*, 15 *Cal. Sept.* 1520. wherein he tells him:[b] 'I 'have now compoſed in an Epiſtle the Life 'of *Colet*. If I have not drawn him to the 'beſt Advantage, it is partly your Fault, for 'not ſupplying me with better Colours. As 'to what you declare, that you have ſet 'your ſelf his *Example* for the Rule and 'Pat-

[b] *Eraſmus Rot. Tho. Lupſeto*, S.D. — *Coleti* noſtri Vitam Epiſtola complexus ſum; ſi parum graphice videbitur expreſſus, tibi partim imputabitur, qui me parum ad plenum inſtruxeris Viri Coloribus, quod quidem nemo te melius poterat. Porro quod ad ejus viri Formam velutiq; Præſcriptum Vitam inſtituis; non poſſum non vehementer probare, modo delectum adhibeas. Probum quidem Exemplar tibi propones: Sed in optimis præcipua ſunt imitanda, nec ea tamen niſi accommoda; nec enim omnibus omnia congruunt. In illo præcipuum erat, quod ſinceram Chriſti Philoſophiam, e puriſſimis Evangeliorum hauſtam fontibus, gratis impartiit populo; ut non abſq; numine videatur illi contigiſſe gentile Cognomen, ſiquidem *Coleheth Hebræis* dicitur *Concionator*, quem *Græci* vocant *Eccleſiaſten*. Eam ad rem ſi te toto ſtudio contuleris, aut ego plane fallor, aut *Coleto* non inferior evades. Cæterum quod illius Exemplo tibi Cœnis in totum interdicis, equidem non approbo; nec in illo probabam — *Brugis* X Cal. *Decemb.* MDXX. [*Eraſ.* Ep. Ed. *Baſ.* 1540. p. 451.]

It

'Pattern of your own Life; I cannot but 'highly commend the ſo doing, provided 'you chooſe well: For you muſt conſider, 'that in the greateſt *Example*, the chief 'Parts are to be imitated, rather than the 'whole; nor thoſe Parts but as they are a-'dapted to Time and Place, and other Cir-'cumſtances; for all things are not agreeable 'in all Caſes. In him the ſhining Excellen-'cy was; that he learned the Purity of Chri-'ſtian Wiſdom at the Fountain of the *Holy 'Scriptures*, and then taught it faithfully and 'freely to the People: So that I have often 'thought there was a providential Hit in 'his Sirname, *Colet*, from the *Hebrew* Word '*Coleheth*, the ſame as the *Greek Eccleſiaſtes*, 'i. e. *Preacher* [c]. If you apply your ſelf to 'the ſame holy Function with equal Zeal 'and Application; either I am much miſtaken, 'or you will not be much inferior to D. *Colet*: 'But as to your following his Courſe of Life 'in eating no Suppers, I cannot commend the

'Cu-

[c] *It muſt be confeſt, that the Fancy of* Eraſmus *in making the Name of* Colet *allude to the* Hebrew, *is one of the weakeſt Pieces of Wit in all his Writings; nor is it only a poor Conceit, but even a Miſtake in the* Hebrew *Word, which is not* Coleheth *but* Coheleth. *And yet he has ſo determined for the Sake of an* Omen *forſooth, that he would be a good Preacher. To this Fancy another is added by a later Author.* 'If I might gueſs 'again (quoth he) *I ſhould ſay* 'that he was ſo called, *becauſe of* 'thoſe rare Endowments that 'were in him: For the Colet *is* 'that Part of the Ring wherein the 'precious Stone or Signet is ſet. 'See Tho. Thomaſius in voce 'Pala. *It pleaſed Almighty God* 'to break his Mother's Wedding-'Ring in taking away all her 23 'Children except only one; but he 'preſerved the Colet *of it in pre-*'ſerving our Doctor alive as long 'as ſhe lived. [Smith *in* Colet's Life.]

'Cuſtom in you; nor indeed did I ever ap-
'prove it in him.

The beforementioned Letter of *Eraſmus* to *Juſtus Jonas* has been for the moſt Part tranſcribed already into this Eſſay of *Colet*'s Life, as the ſubject Matter has fallen in; only the *Preface* and *Concluſion*, and ſome other Paragraphs remaining, which deſerve to be here inſerted.

He begins [d] to this Effect: 'Since you are
'ſo very importunate with me (good *Sir*)
'to draw you out the Life of D. *John Co-*
'*let*, as it were in a little Table of Remem-
'brance; I ſhall do it the more willingly,
'becauſe you mean (I ſuppoſe) to get a no-
'ble Precedent and Example, by which you
'may form your own Life and Converſation.
'Truly, my dear *Friend*, though I have
'converſed with very many whoſe Integrity
'and Goodneſs I have heartily approved;
'yet hitherto I never ſaw the Man in
'whoſe Morals I did not diſcover ſomewhat
'of the *Chriſtian Simplicity* and *Purity* to be
'wanting, when compared with theſe two
'excellent Perſons, whom I am now going

[d] *Eraſmus Rot. Jodoco Jonæ Erphordienſi*, S. D.

Quod tam impenſe rogas, Vir optime, ut tibi *Johannis Coleti* Vitam paucis, velut in brevi Tabella depingam; hoc faciam lubentius, quod ſuſpicer te tibi quærere egregium aliquod Pietatis Exemplar, ad quod tuum inſtitutum attemperes. Equidem, mi *Jona* cariſſime, ut fateor me cum multis habuiſſe Conſuetudinem, quorum Integritas mihi valde probaretur; tamen nullum adhuc vidi, in cujus Moribus neſcio quid adhuc *Chriſtianæ* Pietatis non deſiderarem, quoties

'to deſcribe. I became acquainted with 'one of them at S. *Omers*, when the *Plague* '(ſo far happy to me) drove me from *Pa-* 'ris to that Town; and with the other in '*England*, when I was firſt drawn thither 'out of Love and Reſpect to my young 'Pupil, the Lord *Mountjoy*. You will reckon 'it your Advantage, I know, if inſtead of 'one I give you two. The firſt, namely, '*John Vitrier*, was a Monk of the Order of 'S. *Francis*. He fell into that way of Life, 'while very young, and was in no other 'Reſpect behind D. *Colet*, ſave only that 'being a Slave to his Order, he had not the 'Opportunity of doing ſo much good — As 'to that *Religious Life* into which he was 'drawn before he had Diſcretion to make a- 'ny Choice, he did by no means approve it; 'he would often tell me, that it was rather 'the Life of *Fools*, than of the *Profeſſors of* 'Religion, at the Sound of a Bell to ſleep

'and

ties ad horum duorum Sinceritatem conferrem aliquem: Quorum alterum mihi noſſe contigit apud oppidum *Arteſiæ*, quod vulgo dicitur *Sancti Audomari*, dum huc me Peſtis, hac ſane in parte mihi felix, *Lutetia* propuliſſet: Alterum in *Britannia*, quo me *Montjoii* mei Charitas pertraxerat. Lucrum facies, cujus ſcio te aviditſimum; pro uno duos dabo. Prior dictus eſt *Johannes Vitrarius*, Ordinis *Franciſcani*; nam in hoc Vitæ genus Adoleſcens inciderat; meo judicio, nulla ex parte poſthabendus *Coleto*, niſi quod ob ſervitutem Inſtituti minus multis prodeſſe poterat — Quanquam autem illud Vitæ Inſtitutum, in quod per inſcitiam Ætatis fuerat, vel delapſus, vel pertractus, nequaquam probabat; ſubinde dictitans apud me, Fatuorum Vitam eſſe potius, quam Religioſorum, ad Nolæ ſignum dormire, expergiſci, redormiſcere, loqui, tacere, ire, redire, cibum capere, deſinere paſtu, de-

ni-

'and wake, and to go to Bed again, to 'ſpeak, or keep ſilence, to go and come, to 'eat, or to faſt; and to do every thing af-'ter the Commandment of Men, and not 'after the Will and Rule of Chriſt, *&c.*

Thomas Vitrier and *Colet* had very much of the ſame admirable Qualities; yet as *Eraſmus* obſerves afterwards, *perhaps* Colet *is on this Account to be thought the more excellent, that he could never be drawn from the* Miniſterial Office, *either by the Affluence of his own Fortune, or by the natural Tendency of Fleſh and Blood* [c].

He concludes his Letter thus: 'I have 'here given you two of the trueſt and ſin-'cereſt *Chriſtians* that, I believe, any one 'Age ever produced; not in a perfect Print, 'but in a ſort of rough Draught, as far as the 'narrow Compaſs of an *Epiſtle* would allow. 'It will be your Part to pick out of both 'what you think will conduce moſt to true '*Chriſtian Piety*. If you ask to which of the 'two I would give the Preference; I think 'them of equal Goodneſs, though of diffe-'rent Condition of Life. And as it was a 'Greatneſs of Soul in *Colet* with that plenti-'ful Fortune, not to follow where *Nature*, but 'where his *Saviour* called him: So truly it

niq; nihil non facere ad Præſcriptum Humanum, potius quam ad Chriſti Regulam, *&c.*

[c] — Ac fortaſſe *Coletus* hoc nomine plus Laudis meretur, quod nec indulgentia Fortunæ, nec impetu Naturæ, longe alio trahentis, potuerit ab Evangelicæ vitæ ſtudio depelli —

'was a ſingular Excellence in *Vitrier*, that he could ſhew ſo much of a pure *Evangelical* Spirit in ſuch a wrong Turn of Religious Life, and be as it were a Fiſh in the Fens without any thing of the muddy Taſte. After all, there were ſome things in *Colet* that ſavoured a little of humane Infirmity: But I never ſaw any thing in *Vitrier* that betray'd the leaſt Tincture of Fleſh and Blood. Now in my Opinion, you ſhould make no Scruple of inſerting thoſe two good *Chriſtians* into the Catalogue of *Saints*, though they are not canonized by the *Pope*. *Happy Souls, to whom I am ſo much beholding, aſſiſt with your Prayers poor* Eraſmus, *yet ſtruggling in this lower World; that he may be brought into your bleſt Society above, never more to be ſeparated from it.* Adieu, my dear *Jonas*: If I have ſatisfied your Deſire, it is well; but I am ſure, I can never do Juſtice to the Argument. From the Country of *Anderlach*, the Ides of *June*, 1520[f].

It

[f] Habes *Jodoce*, duos quos Ætas noſtra tulit, mea ſententia, vere ſyncereq; *Chriſtianos*, non tam depictos quam delineatos, quantum paſſa eſt Epiſtolaris anguſtia. Tuum erit ex utroq; decerpere, quod tibi videbitur ad veram Pietatem maxime conducere. Jam ſi quæres, utrum alteri præferam; mihi videntur pari Laude digni, cum diſſimili fuerint Conditione. Siquidem ut magnum erat, *Coletum* in ea Fortuna conſtanter ſequutum eſſe, non quo vocabat *Natura*, ſed quo *Chriſtus*: Ita ſpecioſior eſt Laus *Vitrarii*, quod in eo genere vitæ tantum obtinuerit ac præſtiterit ſpiritus Evangelici; perinde quaſi Piſcis in palude vivens nihil trahat de ſapore paluſtri. Sed in *Coleto* quædam erant, quæ teſtarentur illum *humi-*

It appears from ſeveral other Inſtances, that Dean *Colet*'s Fame was ſpread far and wide throughout *Europe*; and it is evident, not only from this Foreigner's Deſire to have ſome Account of him, but alſo from what *Oecolompadius* and others mention of him [f].

That Expreſſion in *Eraſmus*'s foregoing Character of *Colet*, that *there were ſeveral things in him which ſavoured of humane Infirmity*, puts me in mind of a good Story told alſo by the ſame great Man; which diſcovers a ſtrong Inclination in him to be of a high Spirit, and impatient of even the leaſt Injury [h].

The Story is this [i]: Archbiſhop *Warham*'s Houſe and Table were ever open to Men of Learning, as well Foreigners as Natives of his own Country; and none were more encouraged to accept of the Civilities there beſtowed than *Eraſmus* and *Colet*, who often

minem eſſe: In *Vitrario* nihil unquam vidi, quod ullo pacto ſaperet affectum Humanum. Quod ſi me audies, *Jona*, non dubitabis hos duos *Divorum* aſſcribere *Catalogo*; etiamſi nullus unquam *Pontifex* eos referat in *Canonem*. Felices Animæ, quibus ego multum debeo, veſtris Precibus adjuvate luctantem adhuc in hujus Vitæ malis *Eraſmum*; ut in veſtrum Contubernium remigrem, nuſquam poſtea divellendus. Vale, mi *Jona*. Bene habet, ſi tuo Deſiderio *feci ſatis*; nam Argumento, ſcio, nunquam eſſe ſatis factum. Ex rure *Andrelaco*. Idus *Junii*, MDXX.

[g] — Virorum optimorum laudes, *Mori* civilis, inquam, & *Coleti* religioſi — [*Oecolampadius Eraſmo*. p. 332.]

[h] — Siquidem Animo præditus erat inſigniter excelſo, & omnis Injuriæ impatientiſſimo — adverſus animi celſitudinem ratione pugnavit. [*Eraſ.* Epiſt. *Jod. Jonæ*, ut prius.]

[i] — Solebam illi occinere fabulam de *Johanne Coleto*, perenni

went to *Lambeth* and returned together. Now, it ſeems, Dean *Colet* had an old *Uncle* ſo froward and perverſe in his Humours, that he could never agree with him; and they had beſides a Suit, or Quarrel, depending for a very conſiderable Sum of Money, enough to create a War between Father and Son. The *Dean* going one Day to dine with the *Archbiſhop*, and taking *Eraſmus* in the Boat with him, as they ſat there, read that Part of *Eraſmus*'s *Enchiridion* which preſcribed a *Remedy* againſt *Anger* and *Paſſion*; not intimating why he was ſo intent upon that Subject. At the *Archbiſhop's* Table it ſo happened, that the *Dean* ſat overagainſt his *Uncle*; ſo troubled in his own Mind, that he could neither talk, nor eat. The *Archbiſhop* had an admirable Art of making all his Company eaſie and cheerful, by framing his Diſcourſe ſuitable to their Humour and Inclinations: And ſo he began to talk of *Ages*; who *old*, and who *young*. Upon this Topick, they who had ſaid nothing before, began to be very free

enni hominum Memoria digno. Peſſime illi conveniebat cum Patruo, viro admodum ſene, ac præfractis moribus. Lis erat, non de lana Caprina, nec de *Aſini* (quod aiunt) *umbra*, ſed de magna ſumma Pecuniarum, ob quantam vel Filius bellum indiceret Patri. *Coletus*, pranſurus apud R. P. *Guilhelmum* Archiepiſcopum *Cantuarienſem*, junxit me ſibi in Cymba. Interea legebat ex *Enchiridio* meo Remedium Iracundiæ; nec tamen indicabat, cur ea legeret. Accubitus ordo forte ſic dabat, ut *Coletus* ſederet e regione Patrui; vultu ſubtriſti, nec loquens, nec prandens. Archiepiſcopi vero rara quædam eſt hac in re Dexteritas, ut curet, ne quis parum hilaris ſit in Convivio; Sermones ad omnium Affectus at-

free and familiar: And the *Uncle*, like a true *Old Man*, boaſted what he could do at his Years. After Dinner the *Archbiſhop* talked in private with the *Uncle* and *Nephew*, and brought them to Terms of Agreement. As they were going back in the Boat, ſays Dr. *Colet*; *Well*, Eraſmus, *you are a very happy Man; and have done me a great deal of Service.* While *Eraſmus* was admiring what he meant, the *Dean* went on, and told the Story; how extremely incenſed he was againſt his *Uncle*; and how he had well nigh reſolved to put off the *Kinſman*, and the very *Chriſtian*, and to have waged open War with him: That under this Commotion of Mind he had taken that *Manual* with him, and read over the Advice for *Reſtraint* of *Anger*, which had done him ſo much good, that he commanded himſelf at Table, and came to ſuch a Temper with his old *Uncle*, that preſently after Dinner, the *Archbiſhop* interpoſing, was able to make up the whole Matter.

attemperans. Per eum itaq; injectus eſt ſermo de collatione Ætatum. Hinc orta eſt inter mutos Confabulatio. Deniq; Patruus, Senum more, gloriari cœpit, quod tantus natu, tantopere polleret viribus. A Prandio neſcio quid ſeorſim agitatum eſt inter illos. Ubi *Coletus* mecum repetiſſet Cymbam; *Video*, inquit, *Eraſme, te felicem eſſe.* Ego admirabar, cur hominem infeliciſſimum diceret felicem. Ibi denarravit, quam atroci animo fuerit in Patruum; adeo ut propemodum omnibus *Chriſtianæ* Modeſtiæ repagulis refractis, & Cognationis affectu contempto, manifeſtum Bellum ſuſciperet cum Patruo: Eaq; gratia cepiſſe meum *Enchiridion* in manus, ut Iracundiæ Remedium quæreret, & profuiſſe: Mox ex ea

This Story *Eraſmus* was wont to make good Uſe of; telling it to People that were at Difference, and hard to be reconciled; and recommending to them this Example of reading a good Book, talking together cooly to underſtand one another, and leaving the Matter in Diſpute to an amicable Arbitration.

Thus have we gone through *Eraſmus*'s *Life* and *Character* of this *great Man*: And by this laſt Story we ſee how impartially it is written, in that his very Faults are not concealed. It were indeed to be wiſhed, that the *Dean's* Friends had furniſhed *Eraſmus* with more Materials for that Task, which he gave them to underſtand he was very willing to undertake: But however, what he hath comprized in one *Epiſtle* is very valuable; becauſe he ſpeaks a great deal of his own Experience, and a thorough Knowledge of him. Beſides that Account, every Paſſage relating to him in any other Part of his Works, wherein he occaſionally ſpeaks of him, are here put together, in as good Order as the Matter would admit of.

The ſecond Account of the *Life* (if we may ſo call it) of D. *Colet* was given by Mr. *Henry Holland*, in his *Herologia Anglica*, pag. 155. to which is prefixt his *Effigies*, very beautiful, with this *Diſtich*;

Cum

ea qualicunq; Confabulatione, quæ orta eſt in Prandio, utrinque dilutam Amarulentiam; ſic ut mox Archiepiſcopo ſequeſtro facile res omnis inter eos compoſita ſit. [*Eraſmi* Epiſt. *Jod. Gavero*, dat. *Baſ* Cal. *Mart.* 1524. Ed. *Lond.* 1642. Lib. 33. Ep. 5. fol. 120,b.]

Cum colis Aonias, *exculte* Colete, *Sorores*;
Te doctos *inter* poſthuma Fama *refert.*

In this *Life* and *Character* there is in Effect nothing but what *Eraſmus* had obſerved; only in more expreſs Terms *Juſtice* done to his *Memory*, viz. 'That in an Age wherein 'Popery had its *Kingdom of Darkneſs*, in the 'Reigns of *Henry* VII. and *Henry* VIII. He 'embraced the *true Religion*; and ſhewed his 'ſincere Confeſſion of it in his ordinary painful *Sermons*, and eſpecially in that before 'Henry VIII. when he was going over to 'the Siege of *Turyn*, &c [k].

Dr. *Tho. Fuller*, in his *Abel Redivivus*, has given the *Life* and *Death* of D. *John Colet*; but, excepting the *Face* before it, there is nothing to be commended. It is a verbal *Tranſlation* of the *Epiſtle* of *Eraſmus* to *Jodocus Jonas*, without any Notice from whence it was taken: And ſome things are overſtrained beyond the Senſe of the Original.

He ſays, that D. *Colet perceiving the manifold Diſtractions which accompanied the Manage-*

[k] *Joannes Coletus*, filius *Henrici Coleti*, Equitis Aurati, & iterum Dom. Prætoris *Londinenſis*, Sacræ Theologiæ Doctor ex Academia *Oxonienſi*, & *Paulinæ* Eccleſiæ *Londini* Decanus eruditus, Vir fuit magnopere literatus; & in illo caliginoſo Seculo vivens, in quo dominabatur *Papiſmus*, *Henrico* tamen *Septimo Henrici*que; *Octavo* regnantibus, *veram Religionem* amplexus eſt. Quæ ejus *Sinceritas* eluxit quidem ex ordinariis & operoſis ſuis *Concionibus*; maxime vero eminuit *Concione* illa habita coram *Henrico* Rege *Octavo*, cum in *Gallias Terronovanæ* ad prælium trajecturus erat, &c.

nagement of ſo plentiful an Eſtate, called in his Father's Debts, and ſold his whole Patrimony, which in the Total amounted to a very great Maſs of Money, and therewith he erected and endowed his School, &c. p. 100. Whereas *Eraſmus* ſays nothing about *ſelling* his *Patrimony*; but rather on the contrary, that his Father left him a great Sum of Money.

Again, in p. 103 *Fuller* ſays; That *in his Judgement concerning publick Schools and Univerſities, he was not only Heterodox; but like the Bird ſpoken of in the Proverb, bewrayed divers Symptoms of an exulcerated Mind: But let that paſs amongſt Moles in the moſt beautiful Faces.* And yet there is no ſuch thing in *Eraſmus*: Nor was *Colet* any otherwiſe offended at the *Univerſities*, than he was at the *Monaſteries*, and the *whole Church*; ſo far as they were then *corrupted*, and wanted *Reformation.*

Another ſhort Account of D. *Colet*'s Life is prefixed to his *Daily Devotions*, or *The Chriſtian Morning and Evening Sacrifice:* Which *Life*, Mr. *Wood* ſays well, *is triflingly and imperfectly written by* Thomas Fuller *of* Waltham *in* Eſſex; being moſtly the ſame with that in his *Abel Redivivus*. This is very lately printed; but without Additions.

Another Hiſtory of his Life was compiled by *Thomas Smith* of *Chriſt's College* in *Cambridge* (Library-keeper of the publick Library) to be added to his Edition of the *Convocation Sermon* in *Engliſh* 8vo. 1661. And it

was

was honeſtly called, *The Life of D.* Colet *written by* Eraſmus: The ſeveral Paſſages being collected from the *Epiſtles* of *Eraſmus*; but without Enquiry into his other Works. He added ſome uſeful *Notes* upon the *Sermon* and the *Life*; but not always with equal Judgement. One *Note* is this; *I found* Eraſmus *often calling D.* Colet Præceptorem unicum & optimum; *but why I know not, unleſs for giving ſo good* Precepts *in his* Sermon *before the* Convocation: Whereas it was, no doubt, from his being directed and aſſiſted by him in his *Theological Studies.*

Beſides all theſe, there was no Writer of any Note in or near this great Man's Time, who doth not make ſome Mention of him.

Leland, in his *Encomium* of the *illuſtrious* and *learned Men* in *England*, reckons *Colet* amongſt thoſe Lights of Learning which fetched their Treaſures of Knowledge out of *Italy.*

Lumina Doctrinæ Grocinus, *deinde ſecutus*
Sellingus[l], Linacer, Latimuruſq; *pius.*
Tunſtallus *Phœnix*, Stocleius, *atq;* Coletus,
Lilius, *&* Paceus, *feſta Corona virûm.*
Omnes Italiam *petierunt ſydere fauſto:*
Et nituit Latiis *Muſa* Britanna *Scholis.*
Omnes inq; ſuam Patriam rediere diſerti;
Secum Theſauros & retulere ſuos[m].

George

[l] William Selling, *Lord Prior of* Merton *in* Surrey. *took his Degree of Doctor of Divinity in* Oxford 1503. [Wood's Faſti Oxonienſes, *ſub Anno* 1503.]

[m] *Lelandus* in *Encomiis* illuſtrium

George Lily, in his *Elogies* of the learned Men in *Britain* ſent to *Paulus Jovius*, begins his *Catalogue* with *John Colet*, in a grateful Remembrance of the good Offices done by him to his *Father* Mr. *William Lily*. And the Account he gives, may ſerve not only for a Confirmation of what hath been before related of this great Man (ſince it is handed down to us by the Son of one who was the moſt intimate Friend of the Dean's, and was acquainted with every Circumſtance of his Life) but alſo as a Summary or Epitome of the foregoing Eſſay. He tells us[n], 'c *John Colet* was born of very worſhipful 'c Parents; his *Father* being twice *Lord Mayor* 'c of *London*, his *Mother* of a very rich and 'c worthy Family: They had two and twen-'c ty Children; of which *John Colet*, the eld-'c eſt, ſurvived all the reſt, and had thereby 'c an

ſtrium & eruditorum in *Anglia* virorum Edit *Lond.* 1549. p. 74.

[n] Honeſtiſſimis ſuæ Civitatis parentibus *Joannes Coletus Londini* natus eſt; *Patre* ad ſummam Præfecturam bis in ea Urbe vocato; *Matre* nobili ac prædivite fœmina, ex uno tantum Conjugio vigeſimo ſecundo partu levata: *Joanne Coleto* natu maximo, eodemq;, ex tam fœcunda prole, cui omnis veniret Hæreditas defunctis cæteris, ſuperſtite. Is ſtatim a Pueritia liberalibus Diſciplinis domi inſtitutus; mox, tanquam avidus optimarum Artium Mercator, *Galliam* primo, deinde *Italiam* adiit. Præcipue autem ad ſacrarum Literarum ſcientiam omnium ſtudiorum ſuorum curſum direxit. Ex *Italia* in *Britanniam* reverſus, trigeſimum circiter ætatis annum agens, in *Oxonienſi* Gymnaſio, cum ſumma *Chriſtianæ* vitæ Diſciplinam profitentium Admiratione, publice *Paulinas Epiſtolas* omnes gratuita opera enarravit. *Oxonio* deinde ab *Henrico* Rege ejus nominis Septimo *Londinum* eſt revocatus, & ampliſſimo Sacerdotio donatus, Templi in ea Urbe maximi ad Divi *Pauli Britannico* ritu *Decanus* dictus; ubi per annos aliquot e ſuggeſtu

'an ample Patrimony deſcending to him: 'Who having had a careful and liberal Education at home, went abroad for his further 'Improvement; firſt viſiting *France*, then *Italy*. He made all his Improvements in his 'Studies ſubſervient to his main Deſign of 'fitting himſelf for *holy Orders*; and therefore at his Return from *Italy* to his native 'Country, being then about thirty Years 'old, he read publickly and freely upon S. *Paul*'s *Epiſtles*, to the great Admiration of 'his Auditors. *Henry* VII. called him from 'thence to the *Deanery* of S. *Paul*'s, a Preferment of great Account in that Kingdom; 'where he, by his exact and uſeful *Sermons*, 'arrived to the Character of a moſt excellent '*Preacher*. His Perſon was very graceful; and 'there was ſomething in his Mean and Carriage, which did much become him, and 'every

ſtu, *Chriſtiano* more concionandi formam auſpicatus, pia diſſiniendi atq; diſſerendi facultate, inter ſui temporis Oratores præſtantiſſimos habebatur. Huc accedebat egregii Corporis Proceritas, & ſuſpiciendi Oris Serenitas: Ut ſubinde in omni Actione mirus veneranduſq; exiſteret. Tandem vero, cum abdicatis rebus omnibus, & relicto eo quo fungebatur Sacerdotio, procul hominum turba, cum paucis reliquum Vitæ in *Chriſtianæ Philoſophiæ* ccio tranſigere decreviſſet, ad *Scævum*, nobili *Cartuſienſium* Monachorum Cœnobio, ſeptimo ab Urbe *Londino* lap ide, peramœno loco, & altæ Solitudini, piæ Meditationi, Studiiſq; aptiſſimo, extructo ſibi eleganti apparatu Domicilio; *peſtilenti ſudore* paucis ante annis, peculiari *Britanniæ* morbo, ſemel atque iterum correptus, quum & tertio ab eodem repetitus, utcunq; tamen revixiſſet, ex ejus Morbi reliquiis contracta viſcerum tabe, haud ita multo poſt *Londini* periit. Sepultus eſt ad Divi *Pauli*, humili quidem Sepulturæ loco, quem ſibi ante aliquot annos delegerat; Inſcriptione addita. Sed & Funeris Honorem omnem abdi-

can-

'every thing he ſaid and did. At length 'being weary of the World, he had deſigned 'to have quitted his *Eccleſiaſtical Prefer-* 'ments, and to have retired to a good Houſe 'of his own erecting at *Shene*, where there 'was a *Monaſtery* of the *Carthuſian Monks*; 'diſtant from *London* not more than ſe- 'ven Miles, and on other Accounts a very 'fit Place for this his pious Deſign of ſeque- 'ſtring himſelf from the World: But having 'been ſeiſed by the *Sweating-Sickneſs* (a Di- 'ſtemper peculiar to that Kingdom) at two 'ſeveral Times before; he at laſt had it a 'third time: Which carried him off, though 'not immediately; for he ſoon after fell 'into a *Conſumption* proceeding from the 'Relicks of that Diſtemper, of which he 'in a ſhort Time died, at *London*. He 'was buried in his own Church of S. *Paul*'s, 'in

canti habitus eſt ei, Amicorum cura, maximus; exquiſitaque induſtria Tabula, erudito Præconio exornata, depictaque ad vivum Effigie, Sepulchro affixa. Nihil autem quod extet in ſcriptis reliquit; nec multa eum ſcripſiſſe conſtat. Sed puriſſimam *Latinæ* linguæ Elocutionem, eandemq; *Laconica* Brevitate compoſitam, ex aliquot ejus ad *Eraſmum* familiaribus Epiſtolis colligere licet. Cui etiam in *ſacra Biblia* ad Antiquæ lectionis dignitatem reſtituenda, civilis ac diligens Bibliothecæ cultor, haud mediocrem Operam præſtitit; exhibito ipſo *Eraſmo* Vetuſtiſſimo Codicis Exemplari: Unde & *Bibliam* ipſam multo nunc quam antea caſtigatiorem legimus. At illud ſane *Coleti*, præter cætera, ad æternam Laudem, poſteritati relictum, quod illuſtri in rem literariam Patrocinio, *Britanniæ* juventuti erudiendæ, *Londini* Scolam publicam magnifico opere extruendam curaverit; pia atq; munifica Liberalitate erogatis in eandem, priuſquam obiret, ampliſſimi Patrimonii ſui Opibus; quibus & Præceptores duos honeſtiſſimis ſtipendiis alerentur, & Adoleſcentes ipſi gratuito

in a very humble *Sepulchre*, which he had contrived for himself in an obscure Angle of the Church some Years before, with the *Inscription* of his Name. But tho' the good Man despised all funeral Pomp and Ostentation, yet his Friends were willing to shew how much they valued him, by erecting to his Memory a very elegant *Monument*, with his *Effigies*. He left not behind him any thing that is published; nor probably many Manuscripts. But by what appears in those *Epistles* which he writ to *Erasmus*, he was Master of a pure *Latine* Style; though chiefly in the *Laconick* Way. He did great Service to the World, in assisting *Erasmus*, when engaged in restoring the pure *Text* to the *Holy Bible*, helping him to a very ancient *Manuscript*; by which means we have the same Text much more correct than it was before his Time. But what redounds most to his Honour is, that in his *Lifetime* he laid out the whole Income of his *Patrimony*, in founding a *School* at *London*, for the *British* Youth, to be instructed in good Literature: And he having settled liberal Stipends upon two Masters; the Children are

tuito sub iisdem Præceptoribus edocerentur. Atq; hoc beneficio *Britannia* subinde delectissima semper juvenum indole politiori Literatura proficientium ex hac Scola præ cæteris nobilitata, fertilissima posteris ingenia ostendit. Fuit is annus quo *Coletus*, nondum senex, *Christina* matre adhuc superstite, obiit, Annus *Henrici* & *Francisci* Regum in *Morinis* ad *Ardeas* Colloquio celebris. [*Virorum aliquot in* Britannia *Elegia per* Georg. Lilium. *ed* 1559. 8vo]

‘ are inſtructed *gratis* under them: By which
‘ Means this *School* has flouriſhed; and is like
‘ to produce very excellent Perſons to all
‘ ſucceeding Generations. *Colet* died before
‘ he arrived to old Age, and left his Mother,
‘ *Chriſtiana*, ſurviving; in that remarkable
‘ Year of King *Henry* VIII. Interview with
‘ *Francis* King of *France*, at *Audry* near *Guiſ-*
‘ *nes*. Thus far *Geo. Lily* [o].

As to his *Perſon*; he is deſcribed by *Eraſmus* to be tall and comely [p]; upon which a late Writer has given this Note: ‘ It ap-
‘ pears from the *Picture* of his, which is in
‘ our publick Library at *Cambridge*, in a ve-
‘ ry choice Manuſcript [q], moſt elaborately
‘ done in his own Houſe at *Paul's*. In the
‘ firſt Page whereof are theſe Words, D. *Jo-*
‘ *annis Coleti*, *Decani* S. *Pauli*, are writ over
‘ a young Perſon in Prieſtly Attire, having the
‘ beautifulleſt Face (in my Opinion) that I
‘ ever beheld: And ſo far differing from
‘ that which is of him at S. *Paul's* School,
‘ and his Tomb, that I was fain to ſhew them
‘ both to a judicious Limner, to know whe-
‘ ther they were drawn for the ſame Perſon:
‘ Who anſwered, yes certainly. Whence I
‘ ga-

[o] *See in the Appendix a farther Account of his Work from the MS. it ſelf.*

[p] — Acceſſerat his Fortunæ commodis corpus elegans & procerum.

[q] *Containing the two Goſpels of S.* Matthew *and S.* Mark *before mentioned, copied out at the Expence of Dean* Colet, *from the Manuſcript of the* New Teſtament *he lent to* Eraſmus: *Which* Eraſmus *ſays, was writ* Peregrinis Notis; *and Archbiſhop* Parker, *who gave it to that Library, adds with his own Hand,* forte Saxonicis.

E MSS.to Pulcherrimo ipsius Coleti, *in Bibl: Publ: Cantabr.*

Hanc Tabulam Gratitudinis ergò,

excudi curavit, Samuel Gale *Arm:*

'gathered, that he was very fair till his 'Sweating-Sickneſs and Conſumption, and per-'haps chiefly his Afflictions changed his Com-'plexion'[r]. The *Reader* is here preſented with an exact *Copy* of it from the *Original*. There is another curious Picture of him, when a young Man, not unlike to this, in the Poſſeſſion of *Benedict Ithel* of *Temple Dinſley* in *Hertfordſhire*, Eſquire.

The beſt Account of the *Remains* of his *Body* is thus given by *Ant. a Wood*: 'Soon 'after his *Interment*, there was a comely 'Monument ſet over his *Grave*, near to the 'little one, which he had ſet up in his Life-'time, between the Choir and South-Side; 'which *Monument* remaining whole and en-'tire till 1666, was then conſumed in the 'dreadful *Conflagration* that happened in the 'City of *London*. His *Body*, which was clo-'ſed up in a leaden *Coffin* of ſix Feet and two 'Inches long, and of three Feet and two 'Inches broad, was laid up and encloſed in 'the Wall, near to the Place his *Monument* 'was afterwards put. In 1680. or thereabouts, 'when the Wall was taken down, the ſaid 'Coffin was diſcovered (for it lay in the ſaid 'Wall about two Feet and a half above the 'Surface of the Floor) whereon was a Plate 'of Lead faſtened with an *Inſcription* en-'graven thereon, ſhewing the Name of the 'Perſon there depoſited, his Father's Name,

[r] *Life of* Colet *by Mr.* Tho. Smith, 1662.

'Obit, Benefaction, *&c.* Some of the *Roy-*
'*al Society*, who out of Curiosity went to
'see it, did thrust a Probe or little Stick into
'a Chink of the Coffin; which bringing out
'some Moisture with it, they found it of an
'Ironish Taste, and fancied that the Body felt
'soft and pappy like Brawn'[r].

It appears his Enemies had a Design to have burned his *Bones*; but Providence prevented that Piece of Inhumanity, as *Bale* takes notice, who lived near his Time, and doubtless had good Authority for so saying[s].

His *Estate*, or worldly Circumstances, will best appear by his Father *Henry Colet*'s Will; Which I thought not unworthy of a Place in the *Appendix*, as also an Original of his yearly Income, that the Reader might see how plentifully Providence had furnished him with the Means of doing good. What Estate he had in *London*, he settled wholly upon the Endowment of his School of *Paul*'s, in his Life-time, by a Deed or Settlement; though he drew it up first in the Form of a *Will*, in *Latin*, which being very nice, in minutely setting down his Donation, I have given it a

[r] Athen. Oxon. *Vol.* 1. *Col.* 12.

[s] Hujus ex tumulo ejecissent atq; incendissent Prælati Cadaver, nisi aliud eis supervenisset inexpectatum malum; *as he hath it in his Book* de illustr. Script. edit. 4to 1548. *Or, as he expresses it in his* Folio *Edit.* nisi aliunde a Rege scilicet impeditum.

This way of proceeding, it is pretended, was according to an ancient Canon, *which is and has been often put in Practice:* If, after *Death*, they shall be found to have been *Hereticks, their* Bodies *must be* digged *up, and their* Bones burnt. [Conc. Albiense. *Canon*, 52. p. 727.]

a Place in the *Appendix*. As to his other Eſtates, in *Buckinghamſhire*, *Northamptonſhire*, *Cambridgeſhire*, *Huntingdonſhire*, &c. though the Demands of his *Charity* and *Beneficence* were very great, yet having alſo ſuch conſiderable *Preferments* in the *Church*, it appears by his laſt Will, that he died poſſeſſed of them. But whatever his Poſſeſſions were, none could envy their having been in ſuch good Hands as his, by which they were wholly expended in publick Service, and for the Good of the World. There ſeemed indeed to be ſomething wanting, that might complete his *School*, viz. *Exhibitions* for the Maintenance of ſome of the pooreſt of his *Scholars* at the *Univerſity*; but we have reaſon to wonder at his doing ſo much, rather than his not doing more. However, what was at firſt wanting as to this Matter, has ſince been very generouſly provided for by ſome worthy *Benefactors*; particularly by the Lord and Lady *Campden*[u], Mr. *Andrew*, and the Reverend Mr. *Perry*[w], late Lecturer at St. *Peter's Cornhil*; whoſe charitable Be-

[u] *Lord Viſcount* Campden *bought an Impropriation in* Northumberland, *which coſt* 760 l. *whereof one Moiety is to be given towards the Maintenance of an able Preacher at* Hampſtead, *the other Moiety to S.* Paul's-School *in* London, *towards the Maintenance of certain Scholars in* Trinity College *in* Cambridge. [Stow's *Survey of* London.] *Lady* Campden, *Wife to Sir* Ralph Hicks, *Lord* Campden, *ſometime* Mercer *in* Cheapſide, *gave certain* Exhibitions *of* 10 l. *a Year, to ſuch of the Scholars as went to* Trinity-College *in* Cambridge. [Ibid.]

[w] *An Eſtate was bought with his Legacy at* Tenderell *in* Eſſex, *which is expended in Exhibitions for five poor Scholars, formerly* 5 l. *each, but now only four.*

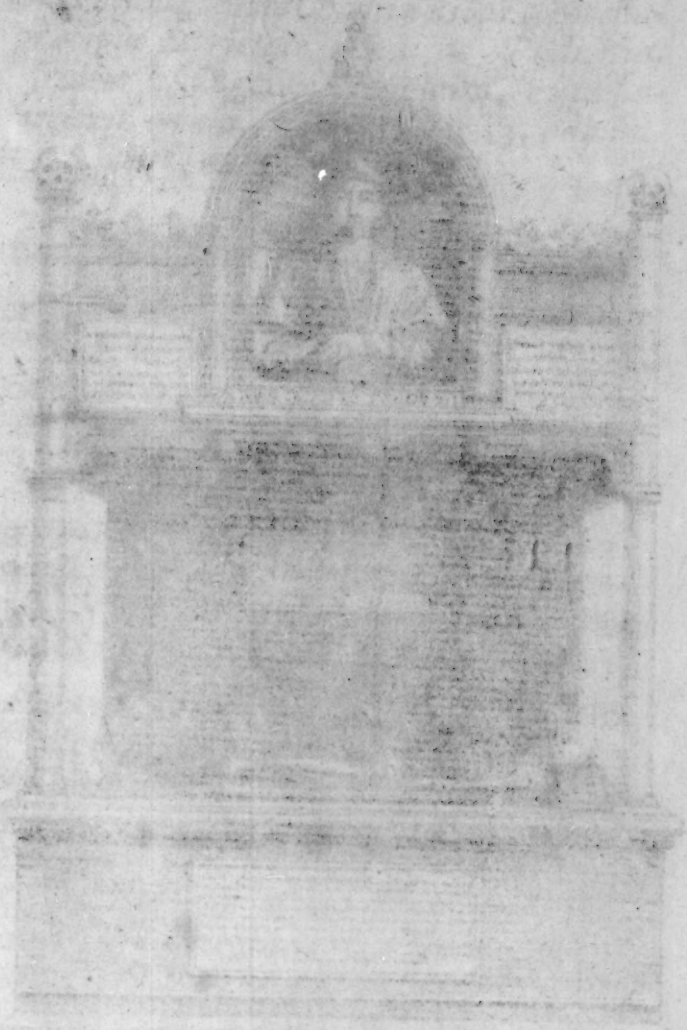
queſts were rendred ſerviceable to our School, by the Reverend and Learned D. *Gale*, late Dean of *York*: But above all, we are not to paſs by the good Management of the Revenue of the School by the worſhipful Company of *Mercers*; who have always been able, by their Improvement of it, to have a Fund ready to ſupply the Wants of their more indigent Scholars.

What became of that ſmall and modeſt *Monument* the good *Dean* put up in his Life-time, we are at a Loſs to know. Poſſibly it was covered, or pulled down, when the *Mercers* put up another, which they thought more worthy ſo great a Man. His Deſign in erecting that humble one in his Life-time was, no doubt, to prevent any Extravagance of this Nature, and moreover to remind him of *Mortality*, as Sir *Thomas Moore*, D. *Donne*, (one of his Succeſſors) and others have done ſince.

The goodly *Monument* of Dean *Colet* is preſerved in Sir *William Dugdale*'s Hiſtory of S. *Paul*'s Cathedral; and by the Arms of the *Mercers* ſet upon the Top of it, 'tis plainly evident, that it was erected by that worſhipful Company; but it was deſtroyed in the dreadful Fire, *Anno* 1666.

Underneath is the following Inſcription: *Hic eſt ſitus D.* Joannes Coletus, *hujus Eccleſiæ* Decanus, *Theologus inſignis: Qui ad Exemplum S.* Pauli, *ſemper egit gratuitum Evangelicæ Doctrinæ Præconem, ac ſynceræ Doctrinæ perpetua Vitæ*

Syn



Monimentum IO: COLET Dec: St Pauli.

Sumptibus Rev.^di Matth: Postlethwayte Rectoris de Denton in Com: Norfolc:

Synceritate reſpondit. Scholam Paulinam *ſuo ſumptu ſolus & inſtituit, & annuo Reditu dotavit. Genus honeſtiſſimum Chriſti dotibus cohoneſtavit; præcipue Sobrietate mira, ac Pudicitia. Nunc fruitur* Evangelica Margarita, *cujus amore neglexit omnia. Vixit annos* 53. *adminiſtravit* 16. *obiit Anno* 1519.

Morere Mundo, ut vivas Deo.

Over the Monument was the *Buſt* of D. *Colet.* And in the Middle of the Monument, under the Dean's *Buſt*, and over a proſtrate *Skeleton*, were the following three Lines:

J. C. *Iſthuc recidit Gloria Carnis.*
J. C. *Morere Mundo, ut vivas Deo.*
J. C. *Love, and Live.*

At the Bottom of the Monument was the following Inſcription:

John Colet, D. D. *Dean* of *Paul's*, and the only *Founder* of *Paul's-School*; who departed this Life 1519. the Son of *Henry Colet* Knight, *Lord Mayor* of the City of *London*, and free of the Company and Fraternity of the *Mercers.*

The following *Verſes* on Dean *Colet's* Tomb were, in grateful Reſpect, compoſed by the eminent Maſter of his School, *William Lily.*

In Memoriam venerabilis viri Joannis Coleti, *Sacræ Theologiæ Doctoris, ad Divum* Paulum Decani, *& Scholæ ibidem* Fundatoris, *Gratitudinis ergo*, Monimentum, Ogdaſtichon.

Inclyta Joannes Londini *Gloria Gentis;*
Is tibi qui quondam, Paule, Decanus *erat;*
Qui toties magno reſonabat pectore Chriſtum,
Doctor, & Interpres fidus Evangelii.
Qui Mores hominum multum Sermone diſerto
Formabat, Vitæ *ſed* Probitate *magis*; (ſu;
Quiq; Scholam *ſtruxit celebrem; Cognomine* Je-
Hac dormit tectus membra Coletus *humo.*

Floruit ſub Henrico Septimo, *&* Henrico Octavo, *Regibus. Obiit Anno Dom.* 1519.

Diſce mori Mundo; vivere diſce Deo.

Under his lively *Pourtraicture* are (alluding to his comely Perſonage reduced to Duſt and Aſhes) theſe Words:

Iſthuc recidit Gloria Carnis,

Love and *Live.*

The Ruines of this *Monument* are ſtill to be ſeen under S. *Paul's*; and the entire *Buſt:* Concerning which Mr. *Strype* ſays; That though it ſeems to be Stone, yet he had been told

told by an ingenious Perſon, (Mr. *Bagford*) 'tis nothing elſe but Clay burnt and painted; a fine Art known and practiſed in former Times[x].

Mr. *Weaver*, who firſt printed the *Epitaph*, adds this *Remark* upon it. 'His *Monument* is 'lately revived by the Company of the My-'ſtery of *Mercers*; to whoſe Charge he com-'mitted the Overſight of S. *Paul's* School, 'with Lands worth an Hundred and twenty 'Pounds, or better, of yearly Value for the 'Maintenance of a *Maſter*, an *Uſher*, and a '*Chaplain*, to teach and inſtruct one Hun-'dred fifty and three poor Mens Children 'freely, without any Reward: And as I am 'told, *viis & modis*, more comes to the '*School-maſter* at this Day than the whole '*Endowment*[y].

As to the *Remainders* of his *Family*, Mr. *Smith* in 1661. obſerved; That Mr. *John Colet*, then a Student in the *Temple*, and his *Father*, as alſo Mr. *Nich. Ferrar* of *Little Gidding* in *Huntingdonſhire* (of whom there is honourable mention in Mr. *George Herbert's* Life) were all nearly related to our Doctor; and were all three *Fellow-Commoners* in *Clare-Hall* at *Cambridge*, diligent *Frequenters* of the *Chapel*.

Thomas Collet, a worthy *Patriot* of the City of *London*, who dying 22 *Sept.* 1703. was buried in the Church of S. *Magnus*, ſeems, by

[x] *Life of* Stow, *pag.* 14.

[y] Weaver's *Fun. Mon.* p. 360.

his *Arms* to have been of the ſame *Family*. His *Epitaph* you have in *Le Neve*'s Collection of *Monumental Inſcriptions*.

At *Hale*, near *Wendover*, where Sir *Henry Colet* was born, there are ſtill *Deſcendants* in a direct Line from *Robert Colet*, Sir *Henry*'s Father; to whom I am obliged for ſome *Original Papers* in the *Appendix*[z].

WE ſhall now conclude this *Hiſtory* of one of the *greateſt* Men of the Age he lived in: Whoſe *intellectual Accompliſhments* we need no other Proof of, than the *Grief* conceiv'd at his *Death* amongſt all *learned* Men, not only in his own Country, but alſo abroad; they looking upon him as the *Glory* of our Nation. But though both his *Learning* and *Piety* were obſerved to be above the Pitch of thoſe Times; yet that which made him renown'd

[z] *Others I find of the ſame* Name; *but whether of the ſame* Family, *I cannot ſay*,

Mr. Stow's Survey of London *hath this* Epitaph *in the Church of S.* Mary Magdalen Milk-ſtreet. 'Here lyeth the 'Body of Miſtreſs *Mary Collet*, 'Wife of Mr *John Collet*, Citi-'zen and Salrer of *London*, who 'deceaſed the 22d of *December*, '1613. being aged 35 Years, &c.

One of the Name *may not be here omitted, and with our magnificent* Dean (*whom he ſeems to have ſet for his Pattern*) *deſerves to be had in everlaſting Remembrance*, viz. *Mr.* John Collet; *who to the* Charity-School *in the Pariſh of S.* Mary Overree, *alias S.* Saviour *in* Southwark, *has left in Houſes and Lands* 115 l. per Annum *for ever; as appears by an Account of the preſent State of* Charity-Schools *in and about* London, 1721.

Another of the Name *too conſiderable to be paſſed by, is* William Collet, *born at* Over *in* Cambridgeſhire: *Who was ſometime* Clerk *to the* Keeper *of the* Records *in the* Tower *of* London; *but never* Maſter *of that* Office, *as D.* Fuller *miſtakes in his Book of* Worthies; *giving a more true Account of him in the fol-*

nown'd more than any thing, was his *publick Spirit*. This is excellently ſet forth in a *Dedication* to him, by the elegant Pen of *Richard Pace* (when abroad about publick Service) worthy to be read in the *Appendix* upon this as well as other Accounts. And if we look upon him as a *Church-man*, we ſhall find him moſt indefatigably engaged for the Good of Souls; preaching almoſt every Day. To give more conſtant Attendance at S. *Paul's* Cathedral Church, he was willing to quit one of the richeſt Parochial Churches in the Kingdom; that of *Stepney* [a]. Yet he kept his Living at *Denyngton* to the laſt [b]. But there could be no other worldly Motive for it, than to breath a little in that free Air, and refreſh himſelf ſometimes, after his immenſe Labours in the *City*. And happy was that, and every Place where he came: His active Soul would not ſuffer him to paſs away any Time

following Particulars —— '*Becauſe Method is the Mother of Memory, he ſo orderly digeſted all Records that they were to be found in an inſtant. He abominated their Courſe, who by Water would refreſh a Record to make it uſeful for the preſent, and uſeleſs for ever after. He deteſted, under the Pretence of mending it, to practiſe with a Pen on any old Writing; preſerving it in the pure Nature thereof. Indeed Maſter* Selden, *and others, in their Works, have preſented Poſterity with a plentiful Feaſt of* Engliſh *Rarities; but let me ſay, that* Collet *may be called their Caterer, who furniſhed them with Proviſion on reaſonable Rates. He died to the great Grief of all Antiquaries,* A. D. 1644.

[a] Walter Stone, *LL. D. was admitted to this* Vicarage, *void by the* Reſignation *of D.* Colet, 27 Sept. 1505.

[b] *Sept.* 26. 1519. *Robertus Cronker*, S. T. B. inſtitutus in Eccleſia de *Denyngton*, vac. per mortem *Joannis Colet*, ultimi Incumbentis. [E Collectaneis *Tho. Tanner*, S. T. D. Cancellarii *Norwicenſis*]

Time without doing Good, and employing the utmoſt of his Strength and Wealth in his Maſter's Service; and this without the leaſt Oſtentation, or Vanity; for there was in his *Demeanour* the moſt unaffected *Simplicity* imaginable. And furthermore, there was ſomething ſo very taking in him, that though he had ſome moſt implacable *Enemies* (made ſuch only by his *telling* them the *Truth*) yet he always met with many powerful *Friends* as were an Over-match for them. And, what is moſt to be admired; no Perſon met with greater Favour than he did from two ſucceſſive *Princes*, who were none of the mildeſt in their Tempers, as the Sufferings of other good Men in their Reigns ſadly teſtifie.

From the whole it amply appears, That he was a very eminent *Fore-runner* of *the Reformation:* And we glory in him as *ſuch*; as well as for his being *Founder* of that famous *Seminary* of *Learning*, which has produced many excellent Perſons both in *Church* and *State*, beſides ſome that carried on thoſe good and great Deſigns, which the Iniquity of the Times he lived in prevented his ſeeing accompliſhed. May God, who has long watered with his Bleſſing, what he ſo ſeaſonably[c] plant-

[c] *The Foundation of this School was in ſome reſpects no leſs* ſeaſonable *than the Schools erected at* London *in the Reign of* Hen. VI. *whereof we have the following Account in an Hiſtory of the Church of* Great Britain, *publiſhed by* G. G. 1675. (4to.) pag. 129.

'1431. — *Great at this 'Time was the Want of* Gram-'mar-Schools, *and the Abuſe of 'them that were even in* London 'it

planted, make it ſtill anſwer the noble *Ends* of its *Founder*; and till *Time* ſhall be no more, continue the happy *Advantages* it affords, not only to the *great City* where it is placed, but to the *whole Nation*; and in a Word, to the whole *World*.

'*it ſelf*; *it being penal for any* '(*to prevent the Growth of* Wick-'liviſm) *to put their Children to* 'private Teachers. *Hence it was,* 'that *ſome Hundreds were com-*'pelled *to go to the ſame School*; 'where (*to uſe the Words of the* 'Records) the Maſters waxen 'rich in Money, and Learners 'poor in Cunning. *Whereupon* 'this Grievance was complained of 'by four eminent Miniſters in 'London, viz. *Mr.* William 'Lichfield *Parſon of* Alhallows 'the Great, *Mr.* Gilbert [Wor-'thington] *Parſon of St.* An-'drew's Holborn, *Mr.* John 'Cote *Parſon of St.* Peter's Corn-'hil, *Mr.* John Neele, *Maſter of* 'the *Houſe of St.* Thomas Acre's, 'and *Parſon of* Colchirch. *To* 'theſe it was granted by the *Ad-*'vice of the *Ordinary*, or *Archbi-*'ſhop of Canterbury, *to erect five* 'Schools, (Neele *having a double* 'Licence for two Places,) *in their* 'reſpective Pariſhes.

THE END.

A N

APPENDIX;

CONTAINING,

I. A Copy of *D. COLET*'s *Convocation-Sermon*, taken from the *Latin* Original, printed *Anno* 1511.

II. An Old *Engliſh* Tranſlation of the aforeſaid Sermon.

III. Several *Epiſtles*, written by the ſame *Author*.

IV. A Collection of *Miſcellanies* relating to the foregoing Hiſtory.

LONDON:
Printed in the Year MDCCXXIV.

AN APPENDIX

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II. An Old English Translation of the aforesaid Sermon.

III. Several Epistles, written by the same Author.

IV. A Collection of Miscellanies relating to the foregoing History.

LONDON:
Printed in the Year MDCCXIV.

ORATIO
HABITA
A Doctore *JOANNE COLET*,
Decano Sancti *Pauli*,
AD
CLERUM
IN
CONVOCATIONE,
ANNO MDXI.

Apud *Rich. Pynson*, Anno Virginei *Partus*,
MCCCCCXI.

ORATIO

HABITA

A Doctore JOANNE COLET,

Decano Sancti Pauli,

AD

CLERUM

IN

CONVOCATIONE,

ANNO MDXI.

Oratio ad Clerum

IN

CONVOCATIÓNE.

COnveniſtis hodie, Patres & Viri ſapientiſſimi, inituri Concilium. In quo quidnam acturi ſitis, quaſq; res tractaturi, nondum intelligimus; optamus autem, ut aliquando memores & Nominis & Profeſſionis veſtræ, cogitetis de Reformatione rei Eccleſiaſticæ: Nam nunquam fuit magis neceſſe; nec ſtatus Eccleſiæ veſtra ſtudia magis unquam deſideravit. Eſt enim ſponſa Chriſti, Eccleſia, quam voluit ille ſine macula & ſine ruga eſſe, facta turpis & deformis; ut *Eſaias* loquitur, *Civitas fidelis facta eſt meretrix*; & ut *Hieremias* ait, *Fornicata eſt cum amatoribus multis*: Unde concepit multa ſemina iniquitatis, & parit fructus quotidie turpiſſimos. Quamobrem huc acceſſi hodie, Patres, admonendi veſtri gratia, ut de Reformatione Eccleſiæ in iſto veſtro Concilio toto animo cogitetis. Acceſſi autem non meo quidem ſponte profecto; nam agnoſcebam indignitatem meam, & videbam etiam quam eſſet arduum tantorum virorum exactiſſimo judicio ſatisfacere. Judicabam enim omnino indignum, & ineptum, & prope arrogans, ut ego ſervus admoneam vos Do-

minos meos, ego filius doceam vos Patres meos; magis vero hoc conveniſſet alicui uni ex Patribus, id eſt ex vobis Prælatis, qui id & authoritate graviore, & ſapientia majore feciſſet. Verum obediendum fuit mandato reverendiſſimi Patris & Domini Archiepiſcopi, Præſidis hujus Concilii, qui hoc onus mihi certe grave impoſuit; quandoquidem legimus *Samuelem* Prophetam dixiſſe, *meliorem eſſe obedientiam quam victimam.* Quapropter, Patres & Viri Præſtantiſſimi, vos oro, obteſtorq; ut hoc die imbecillitatem meam lenitate & patientia veſtra ſuſtineatis; deinde, ut me in principio juvetis piis Orationibus veſtris. Atq; ante omnia, fundamus Preces noſtras ad Deum Patrem omnipotentem: Inprimis in Oratione noſtra memores ſancti Domini noſtri Papæ, & omnium Paſtorum ſpiritualium, cum toto populo Chriſtiano: Memores deinde Reverendiſſimi Patris & Domini noſtri Archiepiſcopi, Præſidis hujus Concilii, & omnium Dominorum Epiſcoporum, ac totius Cleri & totius Populi *Anglicani:* Memores poſtremo hujus Congregationis veſtræ & Conventus; rogantes Deum, ut inſpiret animos veſtros ſic unanimiter convenire, ad talem videlicet Eccleſiæ utilitatem & fructum, ut peracto Concilio, non fruſtra & ſine cauſa congregati fuiſſe videamur. Univerſi dicamus, *Pater Noſter*, &c.

Exhortaturus vos, reverendi Patres, ad ſtudium reformandi Eccleſiaſtici ſtatus, propterea quod nihil tam deformavit faciem Eccleſiæ quam in Clericis & Sacerdotibus ratio vivendi ſecularis & mundana; neſcio unde convenientius ſumam Exordium ſermonis mei, quam ab Apoſtolo *Paulo*, in cujus jam Templo congregamini (*Rom.* 12. 2.) *Nolite conformari huic ſeculo; ſed reformamini in novitate ſenſus veſtri, ut probetis quæ ſit voluntas Dei bona, & beneplacens, & perfecta.* Hæc ſcripſit Apoſtolus ad omnes Chriſtianos; maxime autem ad Sacerdotes & Epiſcopos: Sunt enim Sacerdotes & Epiſcopi lumina mundi; nam illis dixit Salvator, *Vos eſtis lux mundi*; & idem ait, *ſi lumen quod in te eſt tenebræ ſint, ipſæ tenebræ quantæ erunt?*

Hoc

Hoc est, si Sacerdotes & Episcopi, ipsa lumina, currant in via seculi tenebrosa, quam erit tunc tenebrosus ipse Populus secularis? Quare maxime Sacerdotibus & Episcopis dicit *Paulus*; *Nolite conformari huic seculo, sed reformamini in novitate sensus vestri, ut probetis quæ sit voluntas Dei bona, beneplacens, & perfecta.* Quibus verbis duo facit Apostolus; Primo, prohibet ne seculo conformemur, & efficiamur carnales; deinde jubet, ut reformemur in Dei spiritum, quo simus spirituales.. Ego vero hunc ordinem sequens, primo dicam de *Conformatione*, deinde de *Reformatione*: *Nolite*, inquit, *&c.* Seculum vero appellat Apostolus rationem & modum vivendi Secularem; quæ maxime in quatuor Malis hujusmodi consistit, *viz.* in *Diabolica Superbia*, in *Carnali Concupiscentia*, in *Mundana Avaritia*, in *Negotiatione Seculari. Hæc in mundo sunt*, teste *Johanne* Apostolo, in Epistola sua Canonica: Inquit enim; *Omne quod in mundo*, aut *est concupiscentia carnis*, aut *concupiscentia oculorum*, aut *superbia vitæ.* Hæc eadem modo sunt: Et regnant in Ecclesia, & in Ecclesiasticis hominibus, ut videamur vere posse dicere; Omne quod est in Ecclesia, aut est *Concupiscentia carnis*, aut *oculorum*, aut *Superbia vitæ.* Inprimis (ut de *Superbia vitæ* loquar) Quanta sit his diebus in hominibus Ecclesiasticis aviditas & appetitus Honoris & Dignitatis! quam anhelans cursus a Beneficio ad Beneficium, a minore ad majus, ab humiliori ad altius! Quis est qui non videt? Quis autem videns non doleat? Præterea in ipsis Dignitatibus qui sunt; pleriq; eorum incedunt vultu adeo erecto, & oculis tam sublimibus, ut non in humili Præsulatu Christi, sed in alto Dominatu Mundi positi esse videantur, non agnoscentes, nec animadvertentes, quidnam magister Humilitatis, Christus, dixerat discipulis suis, quos vocavit ad Præsulatum: *Principes gentium* (inquit) *dominantur eorum; & qui majores sunt, potestatem habent: Vobis autem non sic erit; sed qui est major inter vos, sit ille minister; qui primus, sit omnium, servus: Venit enim filius hominis, non ministrari, sed ministrare.* Quibus verbis docet plane Salvator, magisterium in

Ecclesia nihil aliud esse quam humilem servitutem. *Secundum* autem Malum seculare, quæ *Concupiscentia carnalis* est; nonne hoc vitium ita inundavit Ecclesiam quasi flumine voluptatis suæ, ut nihil studiosius quæratur in hoc confusissimo tempore a maxima parte Sacerdotum, quam quod sensum oblectet, sensuiq; placeat. Conviviis & epulationibus se dedunt, in vanas confabulationes se effundunt, se ludis & jocis tradunt, se aucupiis & venationibus accommodant, in deliciis hujus seculi se immergunt, conquisitores & inventores voluptatum in pretio habent. In quod genus hominum exclamat *Judas* Apostolus in Epistola sua *Canonica*, dicens; *Væ illis, quia in via Cain abierunt, & errore Balaam mercede effusi sunt & in Contradictione Core perierunt. Hi sunt in epulis suis maculæ, conviventes sine timore, semetipsos pascentes; nubes sine aqua, quæ a ventis circumferuntur; arbores autumnales infructuosæ, bis mortuæ, eradicatæ; Fluctus feri maris, despumantes suas confusiones; Sidera errantia, quibus procella tenebrarum servata est in æternum.* *Avaritia* autem, quod *tertium* seculare malum est; quod *Joannes* Apostolus appellat *Concupiscentiam oculorum*, *Paulus* vocat *Idololatriam:* Hæc teterrima pestis ita invasit animos fere omnium Sacerdotum, & ita mentis oculos excœcavit, ut ad omnia jam cœci simus, nisi ad ea solum quæ videntur nobis lucra afferre posse. Nam in his diebus quid aliud quærimus in Ecclesia quam pinguia Beneficia, & Promotiones; in ipsis deinde Promotionibus quid aliud numeramus quam fructus & proventus? Ad quos inflammamur tanta aviditate; ut quot ac quæ onera, & quam magna Sacerdotia suscipimus, dummodo magnos habeant reditus, non curamus. O *Avaritia*, certe te *Paulus* appellavit *omnium malorum radicem.* Ex te enim est Beneficiorum aliorum supra alia accumulatio: Ex te, ex multis resignatis Beneficiis tam magnæ assignatæ Pensiones: Ex te Certamina de decimis, de oblatis, de mortuariis, de dilapidationibus, jure & titulo Ecclesiastico; pro quibus non minus quam pro ipsa vita digladiamur. O *Avaritia*, ex te onerosæ Visitationes

ones Episcoporum; ex te corruptiones Curiarum, & inventiones istæ quotidie novæ quibus miser populus divexatur; ex te procacitas & petulantia Officialium. O *Avaritia*, mater omnis iniquitatis; ex te in Ordinariis istud ardens studium amplificandæ suæ Jurisdictionis; Ex te in Ordinariis ista insania & rabiosa contentio de insinuatione Testamentorum: Ex te intempestivæ sequestrationes fructuum: Ex te ista superstitiosa observatio Legum earum omnium, quæ lucrosæ sunt; posthabitis & neglectis eis quæ ad emendationem Morum spectant. Quid numerem reliqua? ut summatim dicam, ut uno verbo concludam; Omnis corruptela, omnis Ecclesiæ ruina, omnia mundi scandala sunt ex Avaritia Sacerdotum, secundum illud *Pauli*, quod repeto iterum, & inculco in aures vestras; *Radix omnium malorum Cupiditas. Quartum* autem seculare malum quod deformat faciem Ecclesiæ, & maculat, est assidua *Occupatio secularis*, in qua se implicant multi Sacerdotes & Episcopi his diebus; servi magis Hominum quam Dei, milites hujus Mundi magis quam Christi: Nam Apostolus *Paulus* scribit ad *Timotheum*; *Nemo militans Deo implicat se negotiis secularibus.* Milites autem Dei Sacerdotes sunt: Militia vero eorum non est carnalis, sed spiritualis: Nam Militia nostra est orare, legere, & meditari Scripturas, ministrare Verbum Dei, ministrare Sacramenta salutis, sacrificare pro populo, & pro peccatis eorum hostia offerre. Sumus enim sequestri & medii ad Deum pro Hominibus; quod testatur *Paulus*, ad *Hebræos* scribens: *Omnis*, inquit, *Pontifex ex hominibus assumptus pro hominibus constituitur in his quæ sunt ad Deum, ut offerat dona & sacrificia pro peccatis.* Unde Apostoli, illi primi Sacerdotes & Episcopi, tam abhorruerunt ab omni attrectatione rerum secularium, ut ne necessarium quidem victum egentibus ministrare voluerint, tametsi id magnum sit opus Pietatis; sed dixerunt: *Non est æquum nobis relinquere verbum Dei, & ministrare mensis; nos autem orationi & ministerio verbi Dei instantes erimus.* Et ad *Corinthios* clamat *Paulus*; si *secularia negotia habueritis*

bueritis, contemptibiliores qui ſunt in Eccleſia vos conſtituite ad judicandum. Profecto ex iſta ſecularitate, & quod Clerici & Sacerdotes omiſſis ſpiritualibus, ſe involvunt occupationibus terrenis, multa mala ſequuntur. *Primum*, dehoneſtatur Dignitas Sacerdotalis, quæ eſt major quam aut Regia aut Imperatoria; eſt enim æqualis Angelicæ: Et hujus eminentiæ ſplendor obſcuratur caligine, quando Sacerdotes verſantur in terrenis, quorum *converſatio debet eſſe in Cælis. Secundo*, Sacerdotium contemnitur, quando nihil intereſt inter tales Sacerdotes & Laicos, ſed (ſecundum *Ozee* Prophetiam) *ſicut populus, ita eſt ſacerdos. Tertio*, pulcher Ordo Hierarchius in Eccleſia confunditur, quando ſummi in Eccleſia tractant vilia & terrena, & loco eorum viles & abjectæ perſonæ exercent ſumma & cœleſtia. *Quarto*, Populus ipſe Laicus ſcandalizatur, & in ruinam impellitur, quando quorum officium eſt trahere homines ab hoc Mundo, hi aſſiduitate ſua in ſeculo docent homines amare hunc Mundum; & ex amore Mundi in Gehennam præcipitantur. Præterea in ipſis Sacerdotibus ſic intricatis ſequitur neceſſario Hypocriſis; nam commiſti confuſiq; cum laicis, ſub veſte & habitu ſacerdotali ducunt vitam plane laicalem. Item infirmitas ſpiritualis, & quidam ſervilis timor, quum enervati aquis hujus mundi nihil auderent nec facere, nec dicere, niſi ea quæ noverunt ſuis Principibus grata & placentia. *Poſtremo*, Ignorantia & Cœcitas, quando obcœcati tenebris hujus ſeculi nihil vident niſi terrena. Quare non ſine cauſa Salvator noſter Chriſtus admonuit Prælatos Eccleſiæ ſuæ; *Attendite* (inquit) *ne graventur corda veſtra crapula & ebrietate, & curis hujus mundi: Curis* (inquit) *hujus Seculi.* Opibus aggravata corda Sacerdotum ad alta ſe attollere, & ad Cœleſtia ſe elevare non poſſunt. Multa ſunt præterea alia quæ ſequuntur mala ex Secularitate Sacerdotum, quæ longum eſſet enumerare; ſed facio finem. Hæc ſunt illa quatuor Mala quæ dixi, O Patres, O Sacerdotes, quibus conformamur huic ſeculo, quibus deformatur facies Eccleſiæ, quibus ejus ſtatus deſtruitur; ſane pluſquam, aut olim in prin-

principio, illa Perſecutione Tyranna, aut deinde poſt Invaſione quæ ſecuta eſt Hæretica. Nam in Perſecutione Tyrannorum divexata Eccleſia, facta fuit fortior & illuſtrior; in Invaſione Hæreticorum agitata Eccleſia, facta fuit ſapientior, & ſacrarum Literarum peritior: At iſta iniquiſſima Secularitate introducta, poſteaque irrepſerit in Eccleſiaſticos homines ratio vivendi ſecularis, radix omnis ſpiritualis vitæ, ipſa Charitas extincta eſt: Qua ſublata, nec ſapiens nec fortis in Deo Eccleſia eſſe poteſt. In hoc quoq; tempore etiam magnam ſentimus Contradictionem a Laicis: Sed illi non tam obverſantur nobis quam nos ipſi: Nec Contradictio eorum tam nos lædit quam Contradictio malæ vitæ noſtræ, quæ contradicit Deo & Chriſto: Nam ille inquit; *Qui non eſt mecum, contra me eſt.* Infeſtamur etiam hoc tempore & Hæreticis hominibus, mira ſtultitia inſanientibus; ſed illa Hæreſis eorum non tam eſt peſtifera & pernicioſa nobis & populo, quam mala & depravata vita Sacerdotum; quæ, ſi credamus Domino *Bernardo*, eſt quædam ſpecies Hæreſis, & omnium maxima & pernicioſiſſima: Nam prædicans ſanctus ille Pater in quadam Convocatione ad Sacerdotes ſui temporis, in quodam ſermone ita inquit, his verbis: ‘ Multi ſunt Catholici loquendo & prædicando, qui iidem Hæretici operando; nam quod Hæretici faciunt pravis Diſputationibus, hoc faciunt illi malis Exemplis, ſeducunt populum, & inducunt in errorem; & tanto graviores ſunt Hæreticis, quanto prævalent opera verbis. Hæc *Bernardus*, ille ſanctus Pater, magno & ardenti ſpiritu, in ſectam malorum Sacerdotum ſui temporis: Quibus verbis ſignificat plane duplicem eſſe Hæreticam pravitatem; unam perverſæ Doctrinæ, & alteram perverſæ Vitæ; quarum poſterior hic eſt prior, & pernicioſior, quæ regnat in Eccleſia, ad miſerum Eccleſiæ interitum, Sacerdotibus non ſacerdotaliter ſed ſeculariter viventibus. Quare vos Patres, vos Sacerdotes, vos omnes Clerici, expergiſcimini aliquando, & exurgite ex iſto veſtro ſomno in hoc mundo lethargico; & evigilantes, tandem audite *Paulum* clamantem vobis: *Nolite*

conformari huic Seculo. Et hæc de *prima* parte. Nunc veniamus ad *ſecundam.*

Secunda pars, de *Reformatione.*

Sed reformamini in novitate ſenſus veſtri. *Secundum* autem quod jubet *Paulus* eſt, ut *reformemur in novum ſenſum*; ut ſapiamus ea quæ ſunt Dei, reformemur ad ea quæ ſunt iis quæ modo dixi contraria; videlicet ad Humilitatem, ad Sobrietatem, ad Charitatem, ad Occupationes ſpirituales; ut, quemadmodum ſcribit idem *Paulus* ad *Titum*, *Abnegantes impietatem & ſeculária deſideria, ſobrie, & juſte, & pie vivamus in hoc ſeculo.* Hæc autem Reformatio & Reſtauratio Eccleſiaſtici ſtatus oportet incipiat a vobis, Patribus noſtris; & ſic deinceps in nos Sacerdotes veſtros, & in totum Clerum derivetur. Vos enim eſtis capita noſtra. Vos eſtis exemplar vivendi nobis. Ad vos ſpectamus tanquam ad ſigna directionis noſtræ. In vobis, & in vita veſtra, cupimus legere tanquam in vivis libris, quonam pacto ipſi vivamus. Quare ſi volueritis videre *feſtucas* noſtras; prius tollite *trabes* de oculis veſtris. Eſt autem antiquum Proverbium; *Medice, cura teipſum.* Vos medici ſpirituales, primum deguſtate vos iſtud Pharmacum expurgationis Morum, & deinde idem nobis deguſtandum propinetis. Via autem qua reformetur Eccleſia, & in meliorem formam reſtituatur, non eſt quidem condere novas Leges (ſunt enim Leges ſatis multæ & numeroſæ) Ut ait *Salomon*, *Nihil eſt novum ſub ſole.* Nam morbi qui nunc ſunt in Eccleſia, antea in præteritis ſeculis fuerunt. Et nullum eſt erratum cui Patres optima remedia non providerunt. Nullæ ſunt tranſgreſſiones quarum in corpore Juris Canonici non extant leges cohibitrices. Non eſt opus ergo ut condantur novæ Leges & Conſtitutiones; ſed ut ſerventur conditæ. Quare in iſta veſtra Congregatione vocentur in medium, & recitentur Leges quæ ſunt editæ; quæ prohibent mala, quæque bona præcipiunt. Imprimis recitentur Leges illæ quæ admonent vos, Patres,

tres, ne manus veſtras cito alicui imponatis, admittatiſve ad ſacros Ordines. Nam illic fons malorum eſt; quod aperta janua ſacrorum Ordinum, omnes qui ſe offerunt, paſſim ſine repulſa admittuntur. Hinc ſcaturit & emanat iſta turba quæ eſt in Eccleſia, & indoctorum & malorum Sacerdotum. Non enim, meo judicio, ſatis eſt Sacerdoti conſtructio Collectæ, propoſitio Quæſtiunculæ, reſponſio ad Sophiſma; ſed multo magis bona & pura & ſancta vita, probati mores, mediocris doctrina Scripturarum, aliqua cognitio Sacramentorum; ante omnia timor Dei, & amor vitæ Cœleſtis. Recitentur Leges quæ jubent ut Beneficia Eccleſiaſtica dignis conferantur, & Promotiones fiant in Eccleſia recto examine virtutis; non affectione carnali, non acceptatione perſonarum; quo fit his diebus, ut pueri pro ſenibus, ſtulti pro ſapientibus, mali pro bonis regant & dominentur. Recitentur Leges quæ militant contra Symoniacam labem; quæ lues, quæ contagio, quæ dira peſtis, late ſerpit modo, ut Cancer, per animos Sacerdotum; ut non vereantur pleriq; his diebus precibus & obſequiis, præmiis, pollicitationibus, comparare ſibi magnas Dignitates. Recitentur Leges quæ jubent perſonalem Reſidentiam Curatorum in Eccleſiis ſuis: Nam ex hoc multa mala naſcuntur, quod omnia hiis diebus in Eccleſia fiunt per operam vicariam, & homines ſubſtitutos; & eos quoq; ineptos, & inidoneos, ac ſæpe iniquos, qui nihil aliud in plebe niſi ſordidum lucrum quærunt; unde Scandala, unde Hæreſes, unde in populo mala Chriſtianitas. Recitentur Leges & ſanctæ Regulæ traditæ a Patribus de vita & honeſtate Clericorum; quæ prohibent ne Clericus ſit mercator, ne ſit fœnerator, ne ſit venator, ne ſit publicus luſor, ne ſit arma gerens; Leges quæ prohibent Clericis frequentare tabernas, ſuſpectas habere familiaritates cum mulierculis; Leges quæ jubent ſobrietatem & modeſtiam in veſtibus, & in corporis cultu temperantiam. Recitentur etiam iſtis annis Monachis & Religioſis Leges, quæ jubent, ut via larga Seculi relicta, incedant arcta via, quæ ducit ad vitam; quæ jubent, ut non

non inſiſtant negotiis, nec Secularibus, nec Eccleſiaſticis; quæ jubent, ut non litigent in curiis Principum pro rebus terrenis. Nam in *Calciden.* Concilio eſt; Monachos ſe debere tradere duntaxat orationi & jejunio, & caſtigationi ſuæ carnis, & obſervationi diſciplinæ ſuæ Monaſticæ. Ante omnia verò recitentur Leges quæ pertinent & ſpectant ad vos, reverendos Patres, & Dominos Epiſcopos. Leges de juſta & Canonica Electione veſtra, in Capitulis Eccleſiarum, cum Invocatione Divini Spiritus: Nam propterea quod hoc non fit his diebus, & quia ſæpe eliguntur Prælati magis Favoribus Hominum, quam Gratia Dei; idcirco habemus certe nonnunquam Epiſcopos parum ſpirituales, homines magis mundanos quam cœleſtes, ſapientes magis ſpiritum hujus mundi quam ſpiritum Chriſti. Recitentur Leges de Reſidentia Epiſcoporum in Diœceſibus ſuis; quæ jubent ut intendant Animarum Saluti, ut Verbum Dei ſeminent, ut in ſuis Eccleſiis, ſaltem magnis diebus Feſtis, appareant, ut ſacrificent pro populo ſuo, ut cauſas pauperum audiant, ut orphanos pupillos, & viduas ſuſtineant, ut ſemper in operibus Pietatis ſe exerceant. Recitentur Leges de Patrimonio Chriſti bene diſtribuendo; Leges quæ jubent ut bona Eccleſiæ exponantur, non in ſumptuoſis edificiis, non in apparatibus & pompis, non in conviviis & commeſſationibus, non in luxu & laſcivia, non in ditandis conſanguineis, non in alendis canibus, ſed in rebus Eccleſiæ utilibus & neceſſariis: Nam interroganti *Auguſtino*, *Anglorum* Epiſcopo, quomodo Epiſcopi & Prælati *Angliæ* exponent bona ſua quæ ſunt fidelium Oblationes, reſpondit Papa *Gregorius* (& ejus Reſponſio ponitur in *Decre. Ca.* xii. *q.* ſecunda) Bona videlicet Epiſcoporum in quatuor Partes dividi oportere; quarum una pars Epiſcopo & Familiæ, altera Clericis ſuis, tertia reparandis edificiis, quarta pauperibus debeatur. Recitentur Leges, & iterum atq; iterum recitentur Leges illæ, quæ tollunt ſordes & ſpurcitias Curiarum, quæ amputant iſtas artes quotidie novas inveniendi lucri; quæ conantur extirpare & eradicare

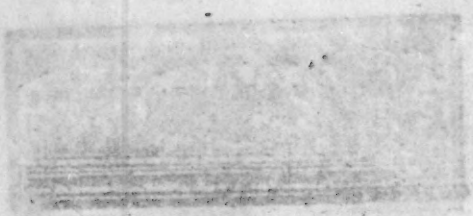
iſtam

istam tetram Avaritiam, quæ est origo & causa omnis mali, quæ est fons totius iniquitatis. Renoventur postremo illæ Leges & Constitutiones Patrum de Celebratione Conciliorum; quæ jubent, ut Provincialia Concilia frequentius pro Reformatione Ecclesiæ celebrentur: Nam nunquam accidit Ecclesiæ Christi res magis detrimentosa quam omissio Conciliorum, tum Generalium, tum Provincialium. Hiis legibus & hujusmodi aliis recitatis quæ ad rem pertinent, quæq; ad correctionem Morum spectant; supereſt ut eædem cum omni Authoritate & Imperio mandentur Executioni, ut habentes Legem aliquando secundum Legem vivamus. Qua quidem in re vos potissimum, debita cum Reverentia, Patres appello. Nam ista Legum Executio, & Observatio Constitutionum a vobis incipiat oportet, ut vivis Exemplis doceatis nos Sacerdotes vos imitari. Alioquin certe dicetur de vobis: *Imponunt onera gravia humeris aliorum; ipsi autem ne digito quidem suo volunt ea movere.* Vos autem, si servaveritis Leges, sique ad normam & regulam Canonum vitam vestram imprimis reformaveritis; tunc dabitis nobis lumen, in quo quid nobis faciendum sit videamus; Lumen videlicet optimi Exempli vestri: Nosque videntes Patres nostros servare Leges, libenter patrissabimus, id est, vestigia Patrum nostrorum sequemur. Reformata autem parte Clericali & Sacerdotali in Ecclesia, possumus tunc justo ordine procedere ad Reformationem partis Laicalis. Quod quidem facillimum erit factu, si prius nos reformati fuerimus: Nam Corpus sequitur Animam, & quales in Civitate rectores, tales inhabitantes in ea. Quapropter si Sacerdotes ipsi, Animarum rectores, fuerint boni, statim Populus sequetur bonus. Bonitas enim nostra docebit eos ut boni sint, clarius quam omnes aliæ Doctrinæ & Prædicationes: Bonitas nostra coget eos in viam rectam, efficacius certe quam omnes vestræ Suspensiones & Excommunicationes. Quamobrem si voletis Laicos vivere pro voto & voluntate vestra, vos ipsi prius vivite pro voluntate Dei: Atque ita (mihi credite) quod volueritis, in eis facile as-

assequemini. Vos vultis Obedientiam ab eis. Et justum est; nam in epistola ad *Hebr.* sunt verba *Pauli* ad Laicos: *Obedite* (inquit) *præpositis vestris, & subjacete eis.* Sed si volueritis istam Obedientiam, perficite prius in vobis rationem & causam Obedientiæ, quam tradit idem *Paulus*; & sequitur in Textu: Hoc est; *Pervigilate, rationem reddituri de Animabus* eorum, & obedient vobis. Vos vultis Honorem a Populo: Justum est. Nam scribit *Paulus* ad *Timotheum*; *Qui bene præsunt Presbyteri, duplici honore digni sunt; maxime qui laborant verbo & doctrina.* Cupientes ergo Honorem, bene præsideatis prius, & laboretis in Verbo & Doctrina; & tum vos Populus omni Honore prosequetur. Vos vultis metere Carnalia eorum, & colligere Decimas & Oblationes sine reluctatione. Justum est: Nam dicit *Paulus* ad *Romanos* scribens; *Debitores sunt, & debent in carnalibus ministrare vobis.* Sed volentes metere Carnalia eorum, prius seminate vos Spiritualia vestra; & tunc abunde Carnalia eorum metetis. Nam *durus* est ille *homo* & injustus, qui vult *metere ubi non seminaverit, & colligere ubi non disperserit.* Vos vultis Libertatem Ecclesiasticam, & non trahi ad Judicia Secularia. Et hoc quoq; justum est: Nam in *Psal.* est; *Nolite tangere Christos meos.* Sed cupientes istam libertatem, solvite vos prius a Servitute mundana & ab Obsequiis hominum; & vendicate vos in veram Libertatem Christi, spiritualem Libertatem in Gratia a peccatis; & servite Deo, & regnate in ipso: Et tunc (credatis mihi) Populus *non tanget Christos Domini* Dei sui. Vos vultis Securitatem, Quietem, & Pacem. Et hoc decet. Sed volentes Pacem, redeatis ad Deum Pacis & Dilectionis; redeatis ad Christum, in quo est vera Pax Spiritus, quæ exuperat omnem sensum; redeatis ad vos, & ad veram Vitam Sacerdotalem. Atq; postremo, quod jubet *Paulus, Reformemini in novitatem sensus vestri, ut sapiatis ea quæ sunt Dei*; & *Pax Dei* erit *vobiscum.*

Hæc sunt, reverendi Patres, vosque viri præclari, quæ de Reformatione Ecclesiastici Ordinis

dicenda putavi. Ea, ſpero, pro veſtra Humanitate, in bonam partem accipietis. Quod ſicubi forte in Sermone hoc modum exceſſiſſe videar. Siquid intemperantius dixiſſe; ignoſcite mihi: Et date veniam homini ex Zelo loquenti; homini dolenti Ruinam Eccleſiæ: Et prætermiſſis meis ineptiis, conſiderate rem ipſam. Conſiderate miſeram Eccleſiæ formam & ſtatum: Et in ejus Reformatione totis animis incumbite. Nolite, Patres, nolite ſinere iſtum veſtrum tam celebrem Conventum abire in vanum. Nolite pati iſtam veſtram Congregationem elabi in nihilum. Congregamini quidem ſæpe. Sed (ut veſtra pace, quod verum eſt, dicam) non video, quis adhuc Fructus, præſertim Eccleſiæ, ex iſtiuſmodi Conventibus ſit conſecutus. Ite modo in Spiritu quem invocaſtis, ut ejus Auxilio adjuti, in iſto veſtro Concilio poſſitis ea excogitare, ſtatuere, decernere; quæ ſint Eccleſiæ utilia; quæ vobis laudi, quæ Deo honori: *Cui ſit omnis Honor & Gloria in ſecula ſeculorum.* Amen.




The sermon of
doctor Colete/
made to the
Conve-
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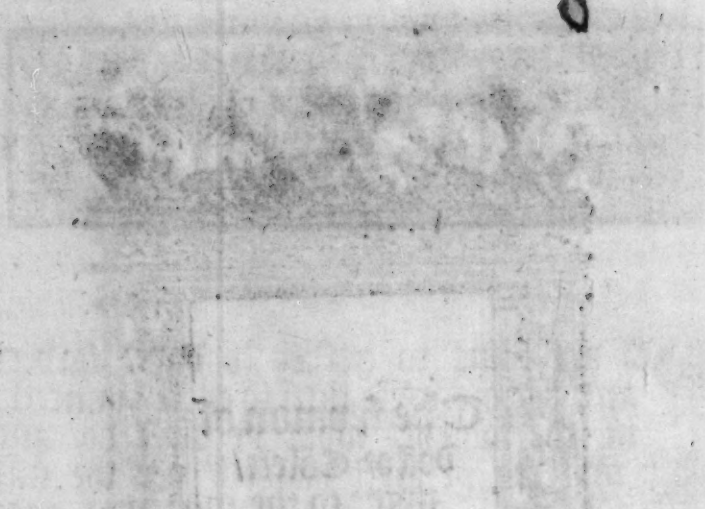
at
Paulis.



YE are come to gether to daye/ fathers and ryghte wyse men to entre councell: in the whiche/ what ye wyll do/ and what matters ye wyll handell/ yet we understande nat. But we wysshe/ that ones remembring your name and profession/ ye wold mynde the reformation of the churches matter. For hit was neuer more nede. And the state of the churche dyd neuer desyre more youre endeuours. For the spouse of Christe/ the churche/ whom ye wolde shulde be without spotte or wrynckle/ is made foule and cuyl fauored/ as saith Esaias: The faithfull cite is made an harlotte: And as saythe Hieremias: She hath done lechery with many louers: wherby she hath conceiued manye sedes of wyckednes/ and dayly bryngethe forthe very foule frute. Wherfore I came hyther to day fathers/ to warne you/ that of this your councell/ with all your mynde/ ye thynke upon the reformation of the churche. But for sothe I came nat wyllyngly: For I knewe myne unworthynes. I sawe besyde/ how

harde it was to please the precise iugement of so many men. For I iuged it vtterly vnworthy and vnmete/ ye and almost to malapert/ that I a seruant/ shulde counsayle my lordes: That I a sonne/ shulde teache you my fathers. Truely it had bene meter for some one of the fathers/ that is to say/ you prelates myght haue done it with more graue auctorite/ and greatter wysedome. But the commaundement was to be obeyed of the most reuerent father and lorde/ the archebyshoppe/ presydent of this councell/ whiche layde vpon me this bourden/ truly to heuy for me. We rede/ that the prophette Samuell sayd: Obedience is better than sacrifice? Wherfore fathers and rygbte worthy men/ I pray you/ and beseche you/ that this day ye wold susteyne my weakenes with your goodnes and pacience. Farthermore to help me at the begynnynge with your good prayers. And before all thynge let us pray unto god the father allmyghty. Fyrste remembrynge our most holye father the pape/ and all spiritual pastours/ with all christen people/ farthermore the most reverent father and lorde/ the archebishoppe president of this councell/ and al bishops/ & all the Clergie/ and all the people of Englande: Remembrynge fynally this youre congregation/ delyrynge god to inspire your myndes so accordyngly to agre/ to suche profyte and frute of the churche that ye seme nat after the councell fynysshed to bave been gethered to gether in vayne & without cause. Lette us all saye Pater noster.

To

To exhorte you reuerent fathers to the endevour of reformation of the churches estate: because that nothynge hath so disfigured the face of the churche/ as hath the facion of secular and worldly lyuynge in clerkes and prestes: I knowe nat where more conueniently to take begynnyng of my tale/ than of the apostle Paule/ in whose temple ye are gathered to gether. For he writynge unto the Romanes/ and vnder their name vnto you saith: Be you not conformed to this worlde: but be you reformed in the newnes of youre understandynge/ that ye may prove what is the good wyll of god well pleasing and perfecte. This dyd the apostle wryte to all christen men/ but most chiefly unto prestes and bysshops. Prestes and bishops are the light of the worlde. For vnto them sayde our sauiour: you are the lyghte of the worlde. And he sayde also: If the lyghte that is in the be darkenes/ howe darke shall the darkenes be? That is to say/ if prestes and bysshops/ that shulde be as lyghtes ronne in the darke way of the world/ howe darke than shall the secular people be? Wherfore saynt Paul sayde chiefly unto prestes and bysshops: Be you nat conformable to this world/ but be ye reformed. In the whiche wordes the apostle dothe two thinges. Fyrst he doth forbyd that we be nat conformable to the worlde and be made carnall. Farthermore he doth command that we be reformed in the spyryte of god/ where by we are spirituall.

I entendynge to followe this order/ I wyl speke fyrst of conformation/ than after of reformation. Be you nat (sayth he) conformable to this worlde. The apostle calleth the worlde/ the wayes and maner of secular lyuyng: the whiche chiefly doth reste in foure cuplles of this worlde: that is to say in diuilysshe pryde/ in carnall concupiscence/ in worldly couetousnes/ in secular busynes: These are in the worlde/ as sayne John the apostle witnesseth in his pistell canonicall. For he sayth: All thynge that is in the worlde/ is either the concupiscence of the flesshe/ or the concupiscence of the eies/ or pryde of lyfe. The same are nowe and reygne in the churche/ and in men of the churche/ that we may seme truely to say/ all thyng that is in the churche/ is either concupiscence of flesche/ or eies/ or pryde of lyfe. And fyrste for to speake of pryde of lyfe/ howe moche gredynes and appetite of honour and dignitie is nowe a dayes in men of the churche? howe ronne they/ ye almost ont of brethe from one benefice to an other: from the lesse to the more/ from the lower to the hygher? who seethe nat this? who seynge this lorowethe nat? More over these that are in the same dignities the moost parte of them doth go with so stately a countenance and with so hyghe lokes/ that they seme nat to be put in the humble bysshoprike of Christ/ but rather in the high lordship/ & power of the worlde/ nat knowynge/ nor aduertisinge/

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what Christe/ the mayster of all mekenes/ sayd unto his disciples/ whome he called to be bysshoppes and prystes: The princis of people (sayth he) haue lordshipp of them: and those that be in auctorite haue power: but do ye nat so; but he that is greatter amonge you/ let him be minister. He that is highest in dignitie/ be he the seruant of al men. The sonne of man came nat to be mynystred vnto/ but to minystre. By whiche wordes our sauiour dothe playnly teache/ that the maistry in the churche/ is none other thynge than a ministration: And the hygh dignitie in a man of the churche to be none other thing than a meke seruice.

The seconde secular euyll is carnal concupiscence. Hath nat this vice so growen and waxen in the churche as a fludde of their lyste? so that there is nothynge loked for more diligently/ in this moost besy tyme/ of the most parte of prystes/ than that that dothe delite & please the senses? They gyue them selfe to feastes and banketynge: They spend them selfe in vaine bablyng: They gyue them selfe to sportes & plays: They applye them selfe to huntynge and haukynge. They drowne them selfe in the delytes of the worlde. Procurers & fynders of lustes they set by. Against the whiche kynd of men/ Judas the apostle crieth out in his pistle/ sayeng: wo unto them/ whiche haue gone the way of Cain. They are foule & bestly festing in their meates without feare feadyng them selfe: fluddes of the wylde see/ fomynge fomynge

mynge out their confusions: unto whom the stoꝛme of darkenes is reserued foꝛ euerlastyng.

Couetousnes is the thyꝛde secular euyll: the whiche saynt John the apostle callethe concupiscence of the eies: Saynt Paule calleth hit idolatry. This abominable pestilence hath so entred in the mynde/ almoost of all pꝛistes/ and so hath blynded the eies of the minde/ that we are blynde to all thynges/ but onely unto those/ whiche seme to bꝛynge vnto vs some gaynes. Foꝛ what other thinge seke we nowe a dayes in the churche/ than fatte benefices and hygh pꝛomotions? ye & in the same pꝛomotions/ of what other thyng do we passe upon/ than of our tithes add rentes? That we care nat howe many/ howe chargeful/ howe great benefices we take/ so that they be of greatte valure. O couetousnes: saint Paule iustly called the the roote of al euyll. Of the cometh this heaping of benefices upon benefices: Of the so great pensions assigned of many benefyces relygned: Of the/ all the suynge foꝛ tithes/ foꝛ offrynge/ foꝛ moꝛtuaries/ foꝛ delapidations/ by the ryght and title of the churche: Foꝛ the whiche thing we stryue no lesse than foꝛ our owne life: O couetousnes: of the cometh these chargeful visitations of bysshops: Of the cometh the coꝛruptnes of courtes and these daily newe inuentions: where with the sely people are so soꝛe vexed. Of the cometh the delyte and wantonnes of officials. O couetousnes mother of all iniquitie. Of the cometh this feruent study of oꝛdinaries to dilate theyꝛ ill-

iurisdictions: Of the cometh this woode and ragenge contention in ordinaries/ of the insinuation of testamentes: of the cometh the vndewe sequestration of frutes: Of the cometh the superstitious obseruyng of all those lawes/ that sounde to any lucre/ settynge a syde and dispisynge those that concerne the amendment of maners. What shuld I reherse the resse? To be shorte/ and to conclude at one worde: All corruptnes/ all the decaye of the churche/ all the offences of the worlde/ come of the couetousnes of prystes. Accordyng to that of saynt Paule/ that here I repete agayne/ and beate in to your eares: Couetousnes is the roote of all euyll.

The fourthe secular euyll/ that spotteth and maketh euyll fauored the face of the churche/ is the continuall secular occupation: wherin prystes and bysshops nowe a dayes doth besy them selfe/ the seruantes rather of men than of god: the warriours rather of this worlde than of Christe. For the apostle Paule wryteth vnto Timothe: No man beinge goddes souldiour/ turmoyle hym selfe with seculare busynes. The warrynge of them is nat carnall but spirituall. For oure warrynge is to pray/ to rede and study scriptures/ to preache the worde of god/ to mynistre the sacraments of helth/ to do sacrifice for the people/ and to offre hostis for their sinnes. For we are mediatours and means vnto god for men: The whiche saynt Paule wytnesseth/ writinge to the Hebrewes: Euery bysshoppe (sayth he) taken of men/ is ordeyned for men

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in thole thynges that be unto god/ that he may offer gyftes and sacrifices for synnes. Wherefore thole apostels/ that were the fyrst prestes and bishops/ dydde so moche abhorre from all maner of medlyng of secular thinges/ that they wolde nat mynister the meate/ that was necessarye to poore people/ all though that was a great worke of vertue: but they sayd: it is nat mete/ that we shulde leaue the worde of god/ and serue tables: we wyll be continually in prayer/ and preachynge the worde of god. And saynt Paul cryeth vnto the Corinthes. If you haue any secular belynes/ ordeyne them to be iuges/ that be mooste in contempt in the churche. Without dout/ of this secularitie/ and that clerkes and prestes (leauynge all spiritualities) do tourmoyle them selfe with erthly occupations/ many euylls do folowe. Fyrst the dignitie of pristhode is dyshonoured/ the whiche is greatter than other the kynges or emperours: it is egall with the dignite of angels. But the brightnes of this great dignitie is sore shadowed/ whan prestes are occupied in erthly thinges: whose conuersation ought to be in heuen.

Secondarily pristhode is despised/ whan there is no difference betwixt suche prestis and lay people: but accordynge to the prophecy of Ozee. As the people be/ so are the prestes.

Thirdly the beautiful ordre/ and holy dignite in the churche/ is confused/ whan the highest in the churche do meddle with vile and erthly thynges: and in theyr stede/ vyle

e abieste persons do exercise hygh and he-
uenly thynges.

Fourthly the laye people haue great oc-
casion of euyls and cause to fall/ whan those
men whose dutie is to drawe men from the
affection of this worlde by their contitinuall
conuersation in this worlde: teche men to
loue this worlde/ and of the loue of the
worlde cast them downe heedlyng in to hell.

More ouer in suche prestes/ that are so be-
sied/ there must nedes folowe hypocrisy. For
whan they bi so mirte and confused with the
lay people/ vnder the garment and habite of
a prieste/ they lyue playnely after the laye fa-
cion. Also by spirituall wekenes and bon-
dage feare/ whan they are made weake with
the waters of this worlde: they dare neyther
do nor say/ but suche thynges as they knowe
to be pleasant and thankefull to their princes.
At laste ignorance and blyndnes/ whan they
are blynded with the darkenes of this worlde/
they se nothing but erthly thynges. Wher-
fore our sauiour Christe nat without cause/
dyd warne the prelates of his churche: Take
hede (sayde he) lest your hartes be greued
with glotony and dronkennes/ and with the
cares of this worlde/ with the cares (sayde he)
of this worlde/ wherwith the hartes of prestes
beynge sore charged/ they canne nat holde
and lyfte vp their myndes to high and heuenly
thynges.

Many other euils ther be/ besyde those that
folowe of the secularitie of prestes/ whiche
were longe here to reherce but I make an ende.

These be the foure euyls that I haue spoken of/ O fathers/ O prisstes/ by the whiche we are conformable to this worlde/ by the whiche the face of the churche is made euyll fauoured/ by the whiche the state of it is destroyed/ truly moche more than it was in the begynnyng by the persecution of tyrantes: or afterwarde by the inuasion that folowed of heretykes. For in the persecution of tyrantes/ the churche beynge vexed was made stronger and bryghter: In the inuasion of heretykes the churche beynge shaken/ was made wyser and more cunnyng in holy wrytte. But sens this secularitie was broughte in/ after that the secular maner of lyuynge crepte in/ in the men of the churche: the roote of all spiritual lyfe/ that is to say/ charite was extincte: The whiche taken awaye/ there can nother wyse nor stronge churche be in god.

In this tyme also we perceyue contradiction of the laye people. But they are nat so moche contrarye vnto us/ as we are oure selfe: For theyr contrarines hurteth nat vs so moche as the contrarynes of oure euyll lyfe/ the whiche is contrary both to god and Christe. For he sayd: who that is nat with me/ is agaynst me.

We are also nowe a dayes greued of heretykes/ men mad with marueylous folysshenes: but the hereses of them are nat so pestilent and pernicious vnto vs and the people/ as the euyll and wicked lyfe of prisstes: the whiche (if we beleue saynt Barnard) is a certeyn kynde of heresye/ and chiefe of all/ and most perillous. For that same holy fa-

ther/

ther/ in a certayne conuocation/ preachynge vnto the prestes of his tyme/ in a certayne sermon/ so he sayde by these wordes. There be many catholyke and faythful men in speakynge and preachynge/ the whiche same men are heretyckes in workyng: For that that heretykes do by euyll teachynge: that same do they throughe euyll example/ they leade the people oute of the right way/ and bryngе them in to errour of lyke. And so moche they are worse than heretyckes/ howe moche theyr workes preuaile theyr wordes. This that holye father saynt Barnarde/ with a great and a feruent spirite/ sayde agaynste the sect of euyll prestes in his tyme: By whiche wordes he shewethe playnly/ to be two maner of heresies/ the one to be of peruerse teachynge/ and the tother of naughty life? Of whiche this later is worse and more perylous: the whiche raygneth nowe in the churche in prestes/ nat lyuynge prestly but secularly/ to the vtter and miserable destruction of the churche. Wherefore you fathers/ you prestes/ and all you of the clergie/ at the laste loke vp & awake frome this youre slepe in this forgetful worlde: And at the laste (beynge well awaked) here Paule crienge vnto you: Be you nat conformable vnto this worlde. And this for the first part. Nowe let us come to the seconde.

The seconde part of reformation.

BUT be you reformed in the newnes of youre vnderstandynge. The seconde thynge that sayne Paule commandeth/ is that we be reformed in to a newe vnderstandynge/ that we smelle those thynges that be of god. Be we reformed unto those thynges/ that are contrary to those I spake af euen nowe: that is to say/ to mekenes/ to sobernes/ to charitie/ to spiritual occupation: That as the sayd Paule writeth vnto Titus/ Renyeng all wickednes & worldly desyres/ we lyue in this worlde sobrely/ truly/ and vertuously.

This reformation and restoring of the churches estate muste nedes begynne of you our fathers/ and so folowe in vs your prestes/ and in all the clergye: you are our heedes: you are an example of lyuing vnto vs. Unto you we loke as vnto markes of our direction. In you and in your lyfe we delyre to rede as in lyuely bokes/ howe and after what facion we maye lyue. Wherfore if you wyll ponder and loke vpon oure mottis/ fyrste take awaye the blockes out of your eies. Yit is an olde prouerbe: Phisition heale thy selfe. You spiritual phisicions/ fyrst taste you this medicine of purgation of maners: and than after offre vs the same to taste.

The waye/ whereby the churche maye be reformed in to bettrr facion/ is nat for to make newe lawes. For there be lawes many/ inowe/ and out of nombre/ as Salomon saith:

ſaith: Nothyng is newe vnder the ſonne. For the euils that are nowe in the churche/ were before in tyme paſte/ and there is no faute/ but that fathers haue prouyded verye good remedyes for hit. There are no treſpaces/ but that there be lawes agaynſt them in the body of the Canon lawe. Therfore hit is no nede/ that newe lawes and conſtitutions be made: But that thoſe/ that are made all redye/ be kepte/ wherfore in this your aſſemble/ let thoſe lawes/ that are made/ be called before you and reherſed. Thoſe lawes (I ſaye) that reſtrayne vice/ and thoſe that furder vertue.

Fyrſt let thoſe lawes be reherſed/ that do warne you fathers/ that ye put nat ouer ſoone youre handes on euery man/ or admitte vnto holy orders. For ther is the well of euils/ that the brode gate of holy orders opened/ euerye man that offereth hym ſelfe/ is all where admytted/ without pullynge backe. Therof ſpryngeth and cometh out the people/ that are in the churche both of vnlerned and euyll prieſtes. Hit is nat inoughe for a prieſte (after my iugement) to conſtrue a collette/ to put forth a queſtion/ or to anſwere to a ſophome/ but moche more a good/ a pure/ and a holy life/ approued maners/ metely lernynge of holye ſcripture/ ſome knowlege of the ſacramentes. Chiefly & aboue all thynge the feare of god/ & loue of the heuenly lyfe.

Lette the lawes be reherſed/ that commaunde that benefices of the churche be gyuen to thoſe that are worthy: And that promotions be made

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in the churche by the ryghte balance of vertue/ nat by carnall affection: nat by the acception of persones: wherby hit happenethe nowe a dayes that boyes for olde men/ fooles for wise men/ euyll for good do reigne and rule.

Lette the lawes be rehersed/ that warreth agaynst the spotte of Symonie. The whiche coruption/ the whiche infection/ the whiche cruell & odible pestilence so creepeth nowe abrode/ as the canker euyll/ in the myndes of pristes/ that manye of them are nat aferde now a dayes/ both by prayer and seruice/ rewardes and promesses/ to gette them great dignities.

Lette the lawes be rehersed/ that commande personall residence of curates in theyr churches. For of this many euyls growe: by cause all thynges now a dayes are done by vicaries and parysshe pristes: ye and thole foolysshe also/ and vnmete: and often tymes wicked: that seke none other thynge in the people than foule lucre/ wherof cometh occasion of euyl hereties/ and yl chrystendome in the people.

Lette be rehersed the lawes and holy rules gyuen of fathers/ of the lyfe and honestye of clerkes: that forbydde that a clerke be no marchant/ that he be no vserer/ that he be no hunter/ that he be no common player/ that he bere no weapon.

The lawes that forbydde clerkes to haunte tauernes: that forbydde them to haue suspecte familiaritie with women. The lawes that com-

commaunde ſobernes/ and a meaſurablenes in aparyle/ and temperance in adouruynge of the body.

Let be reherſed alſo to my lordes theſe monkes/ chanons/ and religious men/ the lawes that commande them to go the ſtrayte way/ that leadeth vnto heuen: leauynge the brode way of the worlde: that commande them nat to tourmoyle them ſelfe in buſynes/ nother ſecular nor other: That commaunde/ that they ſewe nat in princis courtes for erthly thynges: For it is in the councel of Calcidinens/ that monkes ought onely to gyue them ſelfe to prayer and faſtynge/ and to the chaſtyſynge of their fleſſhe/ and obſeruynge of theyr rules.

Aboue all thynges let the lawes be reherſed that pertayne and concerne you my reuerent fathers and lordes/ byſſhops/ lawes of your iuſte and canonicall election: in the chaptres of youre churches/ with the callynge of the holy goſte. For by cauſe that is nat done nowe a dayes/ And by cauſe prelates are choſen often times more be fauour of men than by the grace of god: Therfore truly haue we nat a fewe tymes byſhops full litell ſpirituall/ men rather worldly than heuenly/ ſauouryng more the ſpirite of this worlde than the ſpirite of Chriſte.

Let the lawes be reherſed of the reſidence of byſſhops in theyr dioceſis: that commaunde/ that they loke diligently/ and take hede to the helthe of ſoules: That they ſowe the worde of god: That they ſhewe them ſelfe in

their churches/ at the leest on greatte holye dayes. That they do sacrifice for their people. That they here the causes and matters of poure men: That they susteine fatherles children and wedowes: That they exercise them selfe in workes of vertue.

Let the lawes be rehersed of the good bestowyng of the patrimony of Christe. The lawes that commande that the goodes of the churche be spent/ nat in costly byldyng/ nat in sumptuous apparell/ and pompis: nat in feastyng and banketyng: nat in excesse and wantonnes: nat in enrichinge of kynsfolke: nat in keepynge of dogges/ but in thynges profitable and necessarye to the churche. For whan saynt Augustyne/ sometyme bysshoppe of Englande/ dyd aske the pope Gregorie/ howe that the bysshops and prelates of Englande shulde spende theyr goodes/ that were the offringes of faithful people. The said pope answered (and his answere is put in the decrees/ in the xii chap. e seconde question) that the goodes of bysshops ought to be deuyded in to iiij partes: where of one parte oughte to be to the bysshoppe and his householde: An other to his clerkes: The third to repayre and vpholde his tenementes: The fourthe to the poure people.

Let the lawes be rehersed/ ye and that often tymes/ that take awaye the filthes and vnclenlines of courtes: that take awaye those daylye newe founde craftes for lucre: that besy them to pulle away this foule couetousnes/ the whiche is the spring and cause of all euils: The whiche is the well of all iniquitie.

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At the last lette be renewed those lawes and constitutions of fathers of the celebration of councels/ that commaunde prouinciall councels to be oftener vsed for the reformation of the churche. For there neuer happeth nothyng more hurtefull to the churche of Christe/ than the lacke both of councell generall and prouinciall.

Whan these lawes/ and such other ar rehersed that be for us/ and that concerne the correction of maners/ there lacketh nothynge/ but that the same be put in execution/ with all auctoritie and power. That ones (seing we haue a lawe) we liue after the lawe. For the whiche thinges/ with al due reuerence/ I calle chiefly vpon you fathers. For this execution of the lawes/ and obseruing of the constitutions/ muste nedes begynne of you/ that ye may teache vs prestes to folowe you by lyuely examples: or elles trewely yt wyll be sayde of you: They lay greuous burdens vpon other mens backes/ and they them selfe wyl nat as moche as touche it with their lyteil fynger.

Forsothe if you kepe the lawes: and if you reforme fyrste your lyfe to the rules of the Canon lawes/ than shall ye gyue vs lyght (in the whiche we maye se what is to be done of our parte) That is to say/ the lyghte of your good example: And we seynge oure fathers so keping the lawes wyll gladly folowe the steppes of our fathers.

The clergies and spirituals part ones reformed in the churche/ than may we with a iuste

order procede to the reformation of the lays part: The whiche truely wyll be verye easy to do: if we fyrst be reformed. For the bodye folowyth the soule. And suche rulers as are in the cite/ lyke dwellers be in it. Wherfore if prestes/ that haue the charge of soules/ be good: streyghte the people wyll be good. Our goodnes shall teche them more clerely to be good than al other teachynges and prechynges. Our goodnes shall compel them in to the right way/ truly more effectuously/ than all your suspendynges and cursynges.

Wherfore if ye wyll haue the lay people to lyue after youre wysshe and wyll: fyrst lyue you your selfe after the wyl of god. And so (trust me) ye shall gette in them what so euer ye wyll.

Ye wyll be obeyed of them/ and right it is. For in the epistell to the Hebrewes/ these are the wordes of saynt Paule to the laye people. Obey (saith he) to your rulers/ and be you vnder them. But if ye wyll haue this obedience: first performe in you the reason and cause of obedience: the whiche the sayd Paule dothe teache: and hit folowyth in the texte: that is: Take you hede also diligently/ as though ye shuld gyue a reckynge for theyr soules: and they wyll obey you.

You wyll be honored of the people: hit is reason. For saint Paule wryteth vnto Timothe: Prestes that rule well/ are worthye doubte honours/ chiefly those that labour in worde and teachyng. Therfore if ye desyre to be honoured: Fyrste loke that ye rule well/

and

and that ye laboure in worde and teachynge: and than shall the people haue you in all honour.

You wyll repe theyr carnall thinges/ and gether tithes and offrynges without any stryuynge: right it is. For saint Paule wryting vnto the Romanes/ sayth: They are dettours/ & ought to minister vnto you in carnall thinges: Fyrst sowe you your spirituall thynges: and than ye shall repe plentifully theyr carnall thynges. For truely that man is very harde and vniust/ that wyl reye where he neuer dyd sowe: and that wyll gether where he neuer skatered.

Ye wyl haue the churches liberte/ and nat to be drawen afore secular iuges/ and that also is rygbt. For hit is in the psalmis. Touche ye nat myne anoynted. But if ye desire this liberte: fyrst vnlouse your selfe frome the worldlye bondage/ and from the seruices of men: and lyfte vp your selfe in to the trewe lybertye/ the spirituall lybertye of Christe/ in to grace frome synnes/ and serue you god/ and raygne in hym. And than (beleue me) the people wyll nat touche the anoynted of theyr lorde god.

Ye wolde be of busines in rest and peace: and that is conuenient. But if ye wyl haue peace/ come agayne to the god of peace & loue. Come agayne to Christe: in whom is the very true peace of the goste/ the whiche passeth al wytte. Come agayne to your selfe/ and to youre pristly lyuynge. And to make an ende/ as saynt Paule sayth: Be you reformed in the

newnes of your vnderstandynge/ that you sauoure those thynges that are of god: and the peace of god shall be with you.

These are they reuerent fathers and ryghte famous men/ that I thought to be said for the reformation of the churches estate: I trust ye wyll take them of your gentylnes to the best. And if parauenture it be thought/ that I haue past my boundes in this sermon/ or haue sayd any thyng out of tempre/ forgyue hit me: and ye shall forgyue a man speakynge of very zele/ to a man sorowynge the decaye of the churche: and consyder the thynge hit selfe/ nat regardynge any foolyshenes. Consyder the miserable fourme and state of the churche: and endeuour your selfes with all your myndes to reforme it.

Suffre nat fathers/ this your so greatte a getherynge to departe in vayne. Suffre nat this your congregation to slyppe for naughte. Truly ye are gethered often tymes to gether (but by youre fauoure to speke the trouth) yet I se nat what frute cometh of your assemblyng/ namely to the churche.

Go ye nowe in the spirite that ye haue called on/ that by the helpe of hit/ ye maye in this your councell fynd out/ decerne/ & ordeyne those thynges that may be profitable to the churche/ prayse vnto you/ and honour vnto god. Unto whom be all honoure and glorye/ for euermore. Amen.

Thomas Berthelet regius impressor excudebat. Cum priuilegio.

COLETI EPISTOLÆ QUINQUE.

QUIBUS

ACCESSIT

EPISTOLA

ERASMI.

COLLATIO
EPISTOLÆ
QUINQUE.

QUIBUS
ACCESSIT
EPISTOLA
ERASMI.

EPISTOLA I.

Joannes Coletus Abbati *Winchincombenſi.* *

ERAT mecum heri veſperi (Reverende Pater) Conſacerdos quidam, homo bonus & doctus; & *Pauli* diligens auditor, & ipſius etiam intime cognoſcendi cupientiſſimus. Ad focum & ignem quum aliquantulum confabulati eramus, is ex ſinu ſuo Codicillum, in quo *Pauli Epiſtolæ* erant ſua ipſius manu diligenter deſcriptæ, protulit: Ad quod ego ſubridens, & ſimul hominem laudans, ei dixi illud; *ubi Theſaurus tuus, ibi Cor tuum.* Tum ille; *Nihil* (inquit) *in ſcriptis aut magis amo, aut admiror, quam quæ ab hoc* Paulo *conſcribuntur.* Et addidit mihi blandiens, homo non infacetus; Me meis Interpretamentis, ſuperiori Termino, eum in ſe erga Apoſtolum Affectum maxime concitaſſe. Tum ego, aſpiciens hominem; *Amo te* (inquam) mi frater, *amantem* Paulum; *quem ego quoque, una tecum, unice amo & admiror.* Deinde, quum multa adjungebam de Laude, Sapientia,

* *I take this Abbot to be* John Kidderminſter, *Abbot of* Winchcomb; *a Learned Man. See* Wood's Ath. Oxon. *p.* 20.

& Divinitate *Pauli*; quumq; dicebam, *in ejus Epiſtolis, & in hac, in omni earum parte admirandiſſimam eſſe fecunditatem, & rerum, & cognitionis; ut advertens homo, & diligenter conſiderans, ſi velit, fere ex omni Verbo Apoſtoli poſſit admirabiles & notandiſſimas Sententias depromere:* Tum ille, hoc dicto quaſi incenſus; *At* (inquit) *te quæſo, nunc nobis deprome aliquid, dum ſedemus ocioſi, & ex hoc Theſauro abſcondito, quem dicis tantum eſſe, erue aliquot Propoſitiones, & effer in lucem; partim, ut ex hoc noſtro Conſeſſu & Conſermocinatione habeam aliquod quod Memoriæ meæ commendem; partim etiam, ut ipſe quoq; per me legens* Paulum *ſolus, poſſim aliquam advertendi & notandi rationem, te imitatus, quæ potiſſimum ſunt notanda, tenere.* Tum ego inquam; *Vir optime, morem tibi geram: Aperi libellum tuum, & in primo Capite* Epiſtolæ *quæ eſt ad* Romanos *ſolo, quot & quantæ & quam aureæ ſententiæ colligi poſſunt, experiamur. At,* inquit ille, *ne memoria excidant, volis me ſcribere etiam quæ dicis? Scribe,* inquam, *ad hunc modum.* Itaq; Reverende Pater, quæ ille me dictante ſcripſit, volui ad te deſcribere, ut tu quoque, omnis ſanctioris Sapientiæ ardentiſſimus amator, videas quid leviter in *Paulo* noſtro, ad hibernum ignem ſedentes modo annotabamus tantum in primo Capite quæ eſt ad *Romanos*; quæ ſunt ea quæ ſequuntur. ‘ Credere *Chriſto* eſt ex gra-
‘ tioſa Vocatione: Evangelizare *Chriſtum* eſt ex
‘ Segregatione. *Paulus* a *Chriſto* ipſo legatus & miſ-
‘ ſus fuit. Omnes vero *Chriſtiani* dilecti ſunt a Deo,
‘ & ſancti. Gratia & Pax cum Deo eſt, quæ maxime
‘ exoptetur a Deo. Gaudendum maxime eſt & gratu-
‘ landum de Fide Hominum viſendi ſunt alii. Ad
‘ fructum & emolumentum Fidei Prædicatoris Verbi
‘ Dei eſt docere Univerſos. De Evangelio nuſquam,
‘ & nunquam, & nullo modo pudendum eſt. Po-
‘ tens Juſtificatio hominum a Deo oſtenditur in E-
‘ vangelio. Credens & confidens Deo juſtus eſt:
‘ Confidens Creaturis quibuſcunq; impius & injuſtus
‘ eſt: Unde juſtitia Deo Confidentia eſt; Injuſtitia
‘ aliis Conſidentia, quæ eſt conjuncta cum Diffidentia
‘ Deo.

‘ Deo. Cujuſmodi eſt Fides, talis eſt Cultus Dei. Cui-
‘ que alii a Deo confidere Idololatria eſt. Ex Con-
‘ fidentia ſoli Deo verus Dei Cultus naſcitur. Cog-
‘ noſcere Deum quoquo modo, & non eundem colere,
‘ maxima & odioſiſſima Impietas eſt. Deus in Cre-
‘ aturis ſuis loquitur, & per eas ſeipſum Hominibus
‘ oſtendit. Deum diſcere in ſuis Creaturis, ut Philo-
‘ ſophantes conantur, & eundem non colere, non
‘ modo non prodeſt, ſed maxime nocet ; unde ſequi-
‘ tur, quod melius ſit ignorare Deum, quam eundem
‘ quoquo modo cognitum non amare & colere. Impi-
‘ etatis id eſt. Quod Deus non colitur, nulli homi-
‘ num Excuſatio eſſe poteſt : Omnes Nationes &
‘ Gentes ab initio Mundi Deum non colentes Impi-
‘ etatis condemnabuntur. Cognitum ſi habes Deum
‘ quoquo modo, ſi eundem non colueris e veſtigio
‘ excæcatur Mens, & Cognitio evaneſcit. In ſum-
‘ ma Stultitia ſolet eſſe maxima Opinio Sapientiæ,
‘ & hominis plurimi-factio ſui. Maximum Argumen-
‘ tum Stultitiæ eſt te ipſum putare ſapientem. Ex
‘ Impietate Negligentiaque Dei Ignorantia exorta eſt.
‘ Ex Impietate, Ignorantia, ut a Fonte, omne Ma-
‘ lum profluxit. Impii deſerunt Deum : Deſerentes De-
‘ um a Deo deſeruntur : Deſerti a Deo præcipitantur,
‘ in omne ſcelus corruunt. Mala ſunt ex perverſa voluntate, perverſa Voluntas ex Ignorantia, Ignorantia ex
‘ Impietate. Impietas eſt ipſa Dei Negligentia : Negli-
‘ gentes autem Deum [a Deo] negliguntur ; neglecti
‘ a Deo mille modis depere unt. Ex perverſitate Vo-
‘ luntatis ſequitur etiam Naturæ perverſio. Cum
‘ Peccato ſimul Pæna peccati, ut ejus Merces, creſci-
‘ tur. Ultimus peccati finis æterna Mors, qua Pec-
‘ catores ſunt digni. Pari morte ſunt digni & qui
‘ aberrant a Deo, & qui meliora cognoſcentes, ſi-
‘ nunt tamen homines aberrare. Eſt cognoſcentis
‘ rectam viam, aliis monſtrare viam, & ad viam
‘ inceſſanter revocare, ne ipſi cum aliis periclitentur.

Hæc excerpſimus, & notavimus ſubito, venerande Pater, ut modo dixi, ex *primo* Capite *Epiſtolæ ad Romanos*. Quæ non ſunt omnia quæ notari poſſunt.

Nam in *Salutatione* etiam colligi poteſt, *Chriſtum* Vaticiniis *Prophetarum* fuiſſe promiſſum; *Chriſtum* eſſe Deum & Hominem, *Chriſtum* homines ſanctificare, per *Chriſtum* Reſurrectionem tum Animarum tum Corporum eſſe; & adhuc innumerabilia alia ſunt, quæ in eo Capite primo continentur, quæ homo *Linceis* Oculis facillime introſpiciat, & ſi velit, poſſit effodere. Ut Pelagus quoddam infinitum Sapientiæ & Pietatis mihi Unus videtur *Paulus* eſſe. Sed ea paucula, iſto modo poſita, breviter delibaſſe ſuffecit Conſacerdoti illi noſtro, qui aliquas Sententias excudi voluit rotunde, & quaſi Annulos, ex aurea *Pauli* materia effingi. Quæ, ut vides, ad te deſcripſi mea propria manu, ut tua Mens, Optime Pater, bonitate aurea, tanquam ex quodam Specimine, quantum eſt Aurum in *Paulo* reconditum, agnoſcas. Volo etiam Dominus *Gardianus* hæc una tecum legat: Cujus animus eſt tanta Humanitate, & Amore omnis boni præditus, ut quicquid ſit in bonis, in eo arbitror quam plurimum delectari. Vale, optime & mihi Chariſſime Pater.

Tuus *Joannes Colet.*

Hanc noſtram Chartulam, quum legeris quæ in ea continentur, patieris tunc eam nos rurſus habere: Quoniam ejus Exemplum apud me non habeo; & quanquam non ſoleo apud me Epiſtolas meas ſervare, nec poſſum, quia ut primo ſcribuntur, a me dantur, nullo earum exemplo retento; tamen, ſi quæ ſunt quæ aliquid in ſe Doctrinæ habent, eas omnino perdi nolim: Non quod ſunt dignæ aliqua cuſtodia; ſed quod a me relictæ aliquam meam Memoriam poſſunt adjuvare. Etiam ſi qua alia ſit Cauſa, cur conſervari velim quas ſcilicet ad te ſcribo Epiſtolas; ea eſt una, vel maxima certe, quod ipſæ teſtes perpetuæ velim permaneant meæ erga te Obſervantiæ.

Iterum vale.

This Epiſtle is tranſcribed out of the Original MS. in the Publick Library of the Univerſity of Cambridge, *and was never printed before.*

EPI-

EPISTOLA II.

Joannes Coletus Eraſmo ſuo S. D.

NON facile credideris, *Eraſme*, quanta me lætitia affecit Epiſtola tua, quam modo ad me attulit unoculus noſter: Nam ex ea intellexi ubinam locorum es, quod ante ignorabam; ex eadem etiam videris mihi reverſurus ad nos, quod erit mihi, & amicis quos habes hic quam plurimos, gratiſſimum. Quod ſcribis de *Novo Teſtamento*, intelligo. Et libri novæ Editionis tuæ hic avide emuntur, & paſſim leguntur; multis probantibus & admirantibus tua Studia: Nonnullis etiam improbantibus, & carpentibus, & ea dicentibus quæ in Epiſtola *Martini Dorpii* ad te ſcripta continentur. Sed ii ſunt Theologi illi, quos tu in *Moria* tua, & aliis locis, non minus vere quam facete deſcribis; a quibus laudari Vituperium eſt, & vituperari Laus eſt. Ego vero ita amo tua Studia, & iſtam tuam novam Editionem ita amplector, ut in eadem varie afficiar. Nam nunc Dolor me tenet, quod non didicerim *Græcum* Sermonem, ſine cujus peritia nihil ſumus: Nunc gaudeam in iſta Luce, quam tu ex Sole tui Ingenii emiſiſti. Profecto, *Eraſme*, miror fœcunditatem pectoris tui; qui tot concipis, & tanta parturis, & tam perfecta paris quotidie; maxime nullo loco ſtabilis, nullis certis & magnis ſtipendiis adjutus. *Hieronymum* tuum expectamus, qui multum tibi debet; & nos quoq; qui per Te legemus eum, nunc emendatum & illuſtratum. Recte feciſti, ſcribens *de Inſtitutione Principis Chriſtiani*. Utinam *Principes Chriſtiani* ſequerentur bonas *Inſtitutiones*.

tiones. Illorum Inſaniis interturbantur omnia. Libellum illum valde cupio, propterea quod plane ſcio, uti alia tua omnia, prodibit Libellus ille abs te perfectus. Quod ſcribis de *Germania*, credo. Quod autem mea Verba de eadem, & Teſtimonium tam multis ante annis dictum citas; miror te Memoria tenere. De tranquilla Sede quam ſcribis te optare; ego quoq; eandem tibi opto, & tranquillam, & felicem: Nam & iſta tua Ætas & Doctrina expoſcit. Opto etiam, ut iſta tua Sedes ultima eſſet apud nos, ſi te, tanto viro, digni eſſemus: Sed quales ſumus, expertus es ſæpius. Tamen habes hic qui te ſummopere colunt. *Cantuarienſis* noſter, cum eram apud illum, his diebus, de te multa locutus: Valde cupivit Præſentiam tuam. Is, homo abſolutus ab omni Negotio, nunc degit in Ocio feliciſſimo. De *Philoſophatione Chriſtiana* quod ſcribis, verum eſt. Nemo eſt (credo) in Orbe jam *Chriſtiano* ad illam Profeſſionem & Negocium te aptior, & magis idoneus, propter multifariam tuam Doctrinam: Quod ipſe non ſcribis; ſed ego hoc dico, quod ſentio. Legi quod in *primum Pſalmum* ſcripſiſti; & miror tuam Copiam. Deſydero quæ molitus es in *Epiſtolam* ad *Romanos.* Non ceſſa, *Eraſme*; ſed quum dederis nobis *Novum Teſtamentum Latinius*, illuſtra idem tuis *Expoſitionibus*, & æde *Commentaria* longiſſima in *Evangelia.* Tua Longitudo eſt Brevitas. Creſcet Appetitus, modo Stomachus ſit ſanus, in lectione tuorum. Amantibus *Scripturas*, ſi aperueris Senſus (quod nemo te melius faciet) magnum Beneficium conferes; & Nomen tuum Immortalitati commendabis. Quid dico *Immortalitati?* Nomen *Eraſmi* nunquam peribit: Sed Gloriæ dabis Nomen tuum ſempiternæ; & ſudans in *Jeſu*, Vitam tibi comparabis æternam. Quod deploras *Fortunam* tuam non fortiter, in tanto Negotio, videlicet in *declarandis Scripturis*; non poterit tibi *Fortuna* deeſſe, modo ſperes in Deo; qui te in primis adjuvabit, ſtimulabitq; alios, ut te in ſanctiſſimis Studiis adjuvent. Quod me exclamas *felicem*, demiror. Si de *Fortuna* loqueris; ut non eſt

nulla

nulla mea, ita non eſt ampla, & meis ſumptibus vix ſufficiens. Ego me beatum putarem, ſi vel in ſumma Egeſtate milleſimam partem tuæ Doctrinæ, & Sapientiæ poſſiderem, quam tu ſine Opibus comparaſti; docens Doctrinam ſingularem alia via, neſcio qua, ſed tua iſta *Eraſmica*, &c. Applicabo me, ſi patieris, & adjungam lateri tuo; exhibeboq; me tibi Diſcipulum etiam in diſcendo *Græce*, quanquam jam provectus ætate, & prope Senex, memor *Catonem* ſenem *Græcas* Literas didiciſſe; agnoſcens etiam te, qui es mecum par ætate & annis, nunc *Hebraicis* Literis te dare. Me, ut facis, ama; & ſi ad nos reverſus fueris, habebis me tibi deditiſſimum. Vale, ex Rure *Stepneptiano* apud *Genetricem*; quæ adhuc vivit, & belle ſeneſcit, & de Te ſæpius hilarem & jucundam facit mentionem. In Die ſancti *Edwardi*, in Feſto ſuæ *Tranſlationis*.

EPISTOLA III.

Joannes Coletus Dom. *Eraſmo* S.

ERaſme chariſſime, accepi Literas tuas *Baſileæ* ſcriptas 3 Cal. *Septembris*. Gaudeo, quod intelligimas ubinam locorum es, & ſub quo Cœlo vivis. Gaudeo etiam, quod vales. Fac *Votum* perſolvas *Paulo*, ut inquis, *factum*. *Moguntiæ* tanti te factum fuiſſe, quantum ſcribis, facile credo. Gaudeo te reverſurum aliquando ad nos: Tamen non poſſum id ſperare. De uberiore Fortuna tibi neſcio quid dicam; neſcio, quod qui poſſunt, nolunt, qui volunt non poſſunt. Tui hic omnes valent. *Cantuarenſis* ſemper eſt ſolita Suavitate. *Lincolnienſis* regnat nunc *Eboracenſis*. *Londinenſis* non ceſſat vexare me. Quotidie meditor meum Seceſſum & Latibulum apud *Cartuſienſes*: Nidus noſter prope perfectus eſt. Reverſus ad nos, quantum conjicere poſſum, illic mortuum Mundo me reperies. Tu cura ut valeas; & quo te conferes, fac ſciam. Vale. Ex *Londino*, 20 *Octobris*, Anno 1516. [Edit. *Lugd. Baſ.* 1703. Tom. 4.]

This and the following Epiſtle were in no Edition of Eraſmus's Epiſtles, *till printed in the magnificent Edition of his Works at* Leyden, 1702. fol.

EPI-

EPISTOLA IV.

Joannes Coletus Dom. *Eraſmo* S.

PRofecto, *Eraſme* chariſſime, de te nihil accepi novi poſt tuum hinc Deceſſum; quod ſi poſtea quippiam intellexero, faciam (quod jubes) te certiorem. Eram his diebus *ruri*, apud meam *Genetricem*; ut conſolarer dolentem de morte *ſervi* mei, qui interiit in Domo illius; quem dilexit loco *filii*, & flevit mortem illius pluſquam mortem Filii ſui. Ea nocte, qua revertebar ad *urbem*, accepi Epiſtolam tuam. Unum tibi ſignifico ridiculum; quendam *Epiſcopum* (uti acceperam) & eum qui habetur ex ſapientioribus in magno hominum Conventu, noſtram *Scholam* blaſphemaſſe; dixiſſeque, me erexiſſe rem inutilem, imo malam, imo etiam (ut illius verbis utar) *domum Idololatriæ*. Quod quidem arbitror eum dixiſſe, propterea quod illic docentur *Poetæ*. Ad iſta, *Eraſme*, non iraſcor; ſed rideo valde. *Franciſcus* reverſus exegit librum; ad diem S. *Joannis* voluit me cúſtodire. Mitto ad te Libellum, in quo eſt *Oratio*. *Impreſſores* dixerunt ſe miſſuros *Cantabrigiam* aliquot. Vale, memor illorum *Carminum* pro *Pueris* noſtris; quæ velim conficias omni *Facilitate* & *Suavitate*. Cura ut alteram partem tuæ *Copiæ* habeamus. Subiraſcor tibi, *Eraſme*, quod me Literis ad alios, non ad me datis, ſalutas: Nam quanquam non diffido Amicitiæ noſtræ; tamen iſta aliena & in alienis Literis Salutatio facit, ut alii minus me abs te amari judicent. Item alio nomine ſubiraſcor tibi; quod ad *Roffenſem* miſiſti *Caballiſtica Reuchlini*,

lini, & non ad me. Non quod noluerim miſiſſe ad eum; ſed quod voluerim, ſimul ad me unum librum miſiſſes: Tam enim delector Amore tuo, ut doleam quando video te minus memorem eſſe mei quam aliorum. Liber ille prius venit ad manus meas; priuſq; a me percurſus eſt, quam datus eſt *Roffenſi*. De quo libro non audeo judicare. Agnoſco Inſcitiam meam; & qui cæcus ſum in rebus tam remotis, & in Opibus tanti viri: Quanquam, inter legendum, nonnunquam viſa fuerint mihi majora Miracula *verborum* quam *rerum*; nam (ut docet) neſcio quid Myſterii habeant *Hebraica verba* in Characteribus & Combinationibus. *Eraſme*, *Librorum* & *Scientiæ* non eſt *finis*. Nihil melius pro hac brevi Vita, quam ut ſancte & pure vivamus; ac quotidie dare operam ut purificemur, & illuminemur, & perficiamus quæ promittunt iſta *Reuchlini Pythagorica* & *Caballiſtica*. Sed, meo judicio, nulla via aſſequemur, quam ardenti Amore & Imitatione *Jeſu*. Quare relictis Ambagibus, ad Brevitatem brevi Compendio eamus. Ego pro viribus volo. Vale. Ex *Londino*, Anno 1517.

EPISTOLA V.

Joannes Coletus Eraſmo Rot. S. P.

QUID non probabo? ita ſcribis. Quid eſt *Eraſmi*, quod non probem? Legi Epiſtolam iſtam tuam de *Studiis* curſim; quoniam pedetentim, per occupationes, adhuc non licet. Inter legendum non ſolum probo omnia, ſed admiror ſane & ingenium tuum, & artem, & doctrinam, & copiam, & eloquentiam. Sæpe optavi ad iſtum modum inſtituerentur Pueri Scholæ noſtræ, quemadmodum diffiniiſti faciendum eſſe. Sæpe etiam optavi, tales eſſe Præceptores, quales ſapientiſſime deſcripſiſti. Quando veni ad eum locum in extrema Epiſtola tua, ubi profiteris te paucioribus annis poſſe Adoleſcentes perducere ad mediocrem utriuſq; Linguæ Eloquentiam, quam iſti Literatores ad Balbutiem; *O Eraſme*, quam tunc optavi te Præceptorem in noſtra Schola! Sed habeo ſpem te allaturum nobis aliquid adjumenti, vel inſtituendis Præceptoribus noſtris, quando diſceſſeris ab iſtis *Cantabrigienſibus*. Servabo exempla tua, ut jubes, integra. De *Linacro* noſtro faciam quod conſulis, & amanter, & prudenter. Non deſinas nobis perquirere Hypodidaſculum; ſi iſtic ſit aliquis talis, qui non ſuperbiat, quique non dedignetur ſub primo Magiſtro eſſe. Quod ſcribis dimicare te nonnunqnam mei cauſa cum iſtis *Scoti* militibus; gaudeo me habere talem pugilem, & propugnatorem mei. Sed eſt iniquum certamen, & inglorium: Quid enim Laudis eſt tibi, ſi abegeris & confoderis muſcas? Quid Gratiæ promereberis a me. ſi proſtraveris arundines? Eſt

Dimicatio magis necessaria quam magnifica aut strenua; at utcunque probat sollicitudinem, & amabilem curam, quam habes mei. Perge, *Erasme*, in dando nobis *Basilio*, qui dabis nobis *Esaiam*. Bene facies, meo judicio, & tibi optime consulis, si imiteris *Diogenem*; & paupertate delectatus, te regem regum esse; [putes] forsan contemtu nummorum nummos, & fortunam assequere. In viris *Christianis* Mundus sequitur fugientes. Unde tot facultates & opes in Ecclesia, nisi ex fuga? Sed scio, non placent tibi ista Paradoxa. Quod scribis de *Richardo Croco*, miror. Quid ego cum pecuniis aliorum? Unde judices, aut suspicere, apud me esse Pecunias, quoquo modo mihi creditas? Non adsto morituris, non blandior pecuniosis viduis, non immisceo me in Testamentis divitum, non quæro familiaritates locupletum, non laudo peccata eorum, non jubeo redimant scelera sua pecuniis arbitrio meo positis. Crede, apud nos qui non est id genus hominum, non facile habebit pecunias eleemosynarias. Ego meas solum pecunias tracto; quas in quam partem effundo, tu nosti. Sed subrisi, *Erasme*, & simul amavi istam tuam innatam Simplicitatem, quod in ista odiosa tua Mendicitate egisti potius causam aliorum quam propriam. Summa est; ut nihil habeam alienæ pecuniæ pro aliis, ita si humiliter mendicaveris, habeo aliquid propriæ & meæ pecuniæ pro te; quod si petas inverecunde, paupertas paupertatem saltem pauperrime adjuvabit. Vale; & sæpe, te quæso, ad me scribito. Tuus *Jo. Coletus. Londino*, Anno 1513.

EPI-

ERASMI EPISTOLA.

Erasmus Rot. Joanni Coleto S. P.

PRæceptor optime, & miror & doleo, Coclitem huc ſine tuis veniſſe Literis. Is tuo Nomine mecum expoſtulat, quod nihil ſcribam. Imo jam, opinor, excuſavi me tibi, quod & rarius & brevius ſcribam, & tuo otio gratulatus ſum, qui crebras ac longas Literas noſtras flagites. Crede mihi, Colete, tot Epiſtolis hic interpellor Epiſcoporum, Magnatum, eruditorum, amicorum, ex Italia, Hiſpania, Germania, Gallia, ut ſi mihi nihil alioqui ſit negotii, non ſim tamen huic uni negotio ſuffecturus. Redamare poſſum omnes, reſpondere ſingulis non poſſum. De Grocini morbo, ex animo doleo, qualis qualis in me fuit. O Rem indignam! ejuſmodi ingenia, neque ſenium, neque mortem ſentire: Sed hæc incommoda magis ſentiunt Immortalitate digni. Cogor ob Novum Teſtamentum excudendum, aliaque nonnulla, aut Baſileam adire, aut, quod magis opinor futurum, Venetias: Nam a Baſilea partim deterret Peſtis, partim Lachneri mors, cujus impendiis res potiſſimum agebatur. Tantum iter, inquies, ſuſcipis, Senex valetudinarius, tum hoc ſæculo, quo non aliud fuit ſceleratius intra ſexcentos annos; tanta prædonum ubique licentia? Sed quid facias? His fatis ſum natus. Si moriar, immoriar Operi non omnino malo, ni fallor. Sin hoc extremo Fabulæ Actu ex ſententia confecto redire contigerit, quod reliquum erit vitæ apud vos agere ſtatui; is erit meus ab Orbe undique inquinato Receſſus. Regnant in omnibus Principum Aulis perſonati Theologi. Curia Romana plane perfricuit frontem: Quid enim impudentius his aſſiduis Condonationibus? Et nunc Bellum prætexitur in Turcas, cum re id agatur ut Hiſpani de-

pellantur a Neapoli: *Nam* Laurentius *Nepos* Campaniam *ſibi vindicare conatus, Filia* Navarræ *Regis in uxorem ducta. Qui tumultus ſi procedant, tolerabilius fuerit* Turcarum *Imperium, quam horum* Chriſtianorum *ferre. Sed faceſſant inutiles querimoniæ. Habeo gratiam, quod apud Regem negotium meum amanter agere cœperis; atque perficias, rogo: Nam viatico amplo nunc opus eſt, ne deſit, ſi quid forte acciderit, eorum quæ ſolent homini; & eſt animus noſtram Bibliothecam augere. Quid hoc eſt; toties a me captatus eſt Rex, & Reverendiſſimus, toties Retia fallunt?* Montjoius *tantum amat: Idque ſane eſt aliquid; ſed nihil ad hanc Profectionem. Queritur, ut audio, quod non acceperim conditionem nuper a Rege oblatam. Oblatæ ſunt libræ Quadraginta; & Centum libras me ſperare voluit: Rem vero novam; voluit ut ſperarem, quod illi non auſi ſunt promittere; toties jam expertus, non præſtita fuiſſe, non dicam promiſſa, ſed dejerata. Deniror neq;* Franciſcum, *neq; Unoculum quicquam Literarum tuarum huc retuliſſe: Sed ille ſuum eſt ſolitus agere negotium;* & Petro *non fuit otium a compotationibus; adeo ut cum* Antuerpiam *appuliſſet, non licuerit hominem primo die convenire, ita Vino erat ſepultus. Nunc meum ipſius famulum iſtuc miſi, qui mihi certiora de ſingulis referat: Rogo ne inanis ad nos redeat, redeat quam fieri poteſt celerrime; ſiquidem una hæc res moratur meam profectionem. Adhibe ad negotium* Tunſtallum, *hominem vere amico amicum. Pecuniam ex conſilio* Sixtini *jube deponi apud* Maruffum, *qui miniſtro det Syngraphum, qua liceat ubivis recipere, & quam minimo dammo.* D. Urſewicus *ante annum promiſit Equum, & hac ſpe* Novum Teſtamentum *illi donavi; quod ſi ſcirem illi rem cordi non eſſe, non ſollicitarem hominem: Si videtur, ſcribe illi duo verba per famulum meum. Gratulor tibi, qui* Mariam *habeas domi, turbulentum, inquam, illum hominem: Quem ut meis verbis diligenter ſalutes majorem in modum, te rogo; nam & amo illum ex intimis animi affectibus, & debeo plurimum; ille me ſuis Precibus fulcit, ille Epiſtolis & conſolatur, & admonet. Si quid forte fuerit Famulo meo, rogo ne tua Benignitas illi velit deeſſe. Vale.*

Lovanio, *Anno* 1516.

A

COLLECTION

OF

MISCELLANIES

Relating to the foregoing

HISTORY.

MISCELLANIES.

Num. I.

Sir *Henry Colet*'s ſingle Bond, on the Behalf of the City of *London*, in the Treaty of Peace and Intercourſe between *England* and *Flanders*, *Anno Dom.* 1496. never before printed.

TO all Thyſten people theſe preſent letters beholding or heryng Henry Colet Knyght nowe Mayor of the Cite of London in the relme of England helth in oure lorde everlaſtynge. Where as bi twene the high and myghty Prynce my Soveragne lorde Henry by the grace of God

Kyng of England and of France and Lorde of Irelande on that one partye and the noble Pryncē Philyp tharchduke of Austry and Duke of Burgoyne on that other party certayne treatyes of Amyte and Entrecourse of Merchandyng and other communicacyon of Merchaunts concernynge the profyte of both Prynces theyr relmes and Subjettes the xiiii daye of the Moneth of Februarye last past at London wer finally concluded and determyned. Knowe ye me the say'd Henry at the requeste and commaundment of my said sovereigne Lorde and at the contemplacyon of his lettres to me in that behalfe directed and delyvered of good fayth to have promysed and me and myn heyrs to the sayd Pryncē Phelyp tharcheduke to his heyres and successours under plegge and bonde of all my goods present and to come to have bounde and by thes presentes promyse and bynde that I shall procure instaunce and as moche as in me is shall doo that the same my lord the Kyng his heyres and successours all the sayd Entrecourse and Amyte and all and singuler in the same conteyned and specyfyed well fully and truly shall holde observe and fullfylle and by his Subjettes and Servaunts in that theym concerne and hereafter shall concerne well and truly shall doo to be holdyn observed and fullfylled and to the contrarient doers and brekers of the same shall minister or doo to be ministred Justyce. In witnesse whereof the Seale of Armes of me the sayd Hen-

Henry to theſe preſents I have put Wryten at London the fyrſt daye of the Moneth of Maye in the year of our Lord god MCCCCXCVI. and the XI yere of the Reygne of my layd Soveragn lord Henry the VII. [MS. Cotton. Vitellius. A. 16.]

Num. II.

Anglia

STatus omn' fructuum proventuum & reven'onum tam omn' & ſingulorum beneficiorum Eccleſiaſtic' quam omn' & ſingulorum dominiorum maner' terr' & ten'torum de jure hereditario D'no Joh. Colett Sacre Theologie Profeſſori Decano Eccl'ie Cath' Sancti Pauli London pertinen' & ſpectan' & que Sene'lo hoſpicii ſui pro expenſis ejuſdem hoſpicii Idem Decanus aſſignauit & unde Rec' Balliui Firmarii & alii miniſtri eorundem computabiles pro anno finito ad F'm Sancti Mich'is Arch'i Anno regni D'ni Regis nunc Henr' VII^{i} xxiiii^{o} reſponſur' ſunt videl't

		l.	*s.*	*d*
Arr' Sperat' de anno preceden' in	London & Middx —	vi	ii	iii ob
	Sutton Court ——	xv	vi	
	Dorneford ——	vii	xii	
	Denyngton ——	v	vii	x
	Colcheſtre ——	iiii	iii	iiii
	J. Derby nup. Rec' debet	vi	xiii	ii ob
	Summa ——	xlvi	iiii	viii q

De-

		l.	s.	d.
Decan' S. Pauli London videl't	Manerium de Lambourne ad Firmam	lxvi	xii	iiii
	Manerium de Sutton ad Firmam	xlii	xiii	iiii
	Reddit' & Firme in London & Midd.	xxxv		
		cxiiii	vi	viii
Rectoria	De Denyngton ad Firmam	xxxi		
Beneficia Ecclesiastica valent hoc anno videlicet				
Prebende de	More in Eccl'ia S. Pauli	x		
	Botivant in Eccl'ia Cath' Ebor	xx		
	Dorneford in Eccl'ia Cath' Sarum	xx		
Libera Capella	De Hilberworth in Com. Norff	xxx		
		lxxii	x	
		ccxvi	xvi	viii
Patrimonii de jure hereditario	Weston Turvyll	xxi	ii	ix
	Wendover	x	iiii	ii
	Weston & Hame	vii	vi	viii
	Wyngrave	viii		
	Vaches in Aston Clynton & Wendover	vii	xiii	vi
	Shyryngton	vii	xvii	iiii
	Barton in Com. Cant.	vi	xiii	iiii
[*A Miſtake for Norf.]	Clypsby in Com Suff.*	lxx		
	Colcheſtre	iiii		
	London	xxi	ix	viii
		iiiixx	xviii	xvii v
Sum.		cccxl	xiiii	i

Summa

		l.	s.	d.	
Summa totalis omn' Fructuum & aliorum premiſſorum		cccIxi	xviii	ix	q
Repriſ'	InReddit' aſſis' predicti Decanatus in Midd' nondum leuab'	iv	vii		
	Repriſis prebende de Botivant		lix	iiii	
	Repriſis terr' in occu'one Wyl'mi Bradſhawe	viii	ix	ix	
	Repriſis terr' in occu'one Wyl'mi Bornman	ix		xix	
	Repriſis & aliis repriſis que per Copiam pot'nt apparere per eſtimac'	x			
		xxxiiii	xvii	viii	
Et reman' de Fruct' Revenſio'bus at aliis premiſſis		cccxxvii	xiii		q
Unde predictus Sen'lus recognovit ſe recipiſſe ſuper expenſis hoſpicii predicti			c	iiii	ix
Et reman' in man' Rec' Ballivorum, Firmar' tenen' & aliorum miniſtrorum de premiſſis computabilium exiſten'		ccxxvi	xvi	iiii	

Ed:

		l.	s.	d.
Edmundo Knevet Armigero	Manerium de Weldon cum membris in Denethorpe KyrkbyDene Dulwyk Thyrnyng Com. North' & Hunt'perquisit' de Wyll'mo Knevet milite & Joh' Knevet Armig' valent' perAnnum in toto	xliiii		
	Inde Resolut' annuatim diversis D'n's feodorum illorum Clar'	xli	iiii v	x ii
Cristofero Knevet	Terr' & ten'ta perquisit' de Catysby in Weldon	iii		
	Terr' & ten' perquisit' de Edwardo Cumberford Ib'm	iii	xv	
	Terr' & ten' perquisit' de Thoma Stoke in Kyrkby		xx	xl
	Manerium de Thurrnyng perquisit' de Mulliſworth	iii	iiii	
	Duo Mesuag' cum terr' & per' in Thrynnyng perquisit' de Henford		xx	xl
	Cet' terr' & ten' ib'm perquisit' de Newman		xv	

Inde

		l.	s.	d.
	Inde reſolut' diverſis D'nis feodorum illorum Annuatim		x	v ob
	Clar'	xii	xvi	ii ob
	Terr' & ten' talat' apud Wendover in Com. Buk	iiii	iii	iv
Taliat'	Inde reſolut' div's d'nis feod' Annuatim in redd' aſſiſ'	xxvii		xi
	Clar'	iii	v	vi
Joh'i Colet fil' Wi'i Colet	Terr'& ten' in feod' ſimplici in Wendover	vi		iiii
	Inde reſolut' div's D'inis feod' illorum	xxxiiii		v
	Clare	iiii	v	xi
Non legate	Terr'&ten' in Clypesby in Com Norf' per ann' clare	iii	x	eſt ſolus ſeiſitus
	Septem Acre paſture & iiii acr' terre apud Bednalgrene perquiſit' de Ed'o Ratclyf		xviii	
	Inde reſoltut' Ep° London annuatim de redd'		iiii	i
	Clare	xiii		i eſt ſolus ſeiſit'

Non

		l.	s.
Non legat'	Terr' & ten' in Stebbunhith mancion' ib'm cum gard's locatis pro iv *l.* per Ann. ac sex ten' in White-chapell per ann ———	xxvii	xiiii
Inde	resolut' Ep° London annuatim de redd' Custumar' ———		lvi
	Clare per ann' —	xxiiii	xviii

N. B. *The casting up of Sums is not always exact in Originals.*

The preceeding Account is taken out of a Manuscript writ in the Dean's Days, now in the Hands of the Family.

Num. III.

The Testament of Doctor John Colet, *A. D.* 1511. *for the Endowment of S.* Paul's School.

IN dei no'ne Amen Quarto die mensis Novembr' Anno dom' mill'mo Quingentesimo undecimo & Anno regni Regis Henrici octavi post conq'm Tercio Ego Johannes Colet sacre Theologie Doctor Decanus ecclesie Cathedral' Sancti Pauli London' Civis & Mercerus

cerus London' ac liber homo ejuſdem Civitatis Filiuſque & heres Henrici Colet militis Civis dum vixit & Aldermanni London' condo facio & ordino preſens Teſtamentum meum quo ad diſpoſicionem omn' & ſingulorum Meſuag' terr' & ten' meorum ſubſcript' cum eorum pertinen' infra Civitatem London' in hunc qui ſequitur modum In primis lego & Recommendo Ai'am meam deo om'ipotenti Creatori & Salvatori meo beateq; Marie Matriq; ejus Item Ego prefatus Johannes Colet do & lego Cuſtodibus & Co'tati Miſter' Mercerie Civitat' London' omnia Meſuagia terr' & Ten' mea ſubſcript' videl't unum Meſuagium cum do'ibus Shopis Celar' Solar' & om'ibus aliis ſuis pertin' ſituat' jacen' & exiſten' in Soperſlane in parochiis Sancti Antonini & Sancti Pancracii in Warda de Cordewanerſtrete London' inter venellam vocat' Soperſlane ex parte Orien' & tenem' prioris & Conuentus Hoſpitalis beate Marie de Elſyng London' & ten' pertinen' eccl'ie parochial' de Colchirche London' ex parte Occiden' & ten' eccl'ie beate Marie de Arcubus London' ex parte Auſtral' & Aleiam ſive Introitum ib'm ducentem A Soperſlane predict' uſq; ad poſterior' portam Meſuagii dictorum Prioris & Conuentus ex parte borial' Continetq; idem meſuagium meum per terr' in longitudine in parte Oriental' inde juxta Soperſlane predict' inter boriam & Auſtrum Centum & Septendecem pedes & unum pollicem aſſiſe & in latitudine in parte borial' juxta dictam aleiam ſive Introitum inter Orientem & Occiden' octoginta ſex pedes & quinque pollices Aſſiſe & continet in longitudine in parte Auſtral' inde per tria ſeparal' Frontiſpicia ſive ſeparales Angulos Nonaginta & tres pedes & quatuor pollices aſſiſe Interius ſive poſterius quorum quidem trium Frontiſpiciorum ſive Angulorum continet in longitudine per Auſtrum viginti novem pedes & dimid' & tres pollices aſſiſe Mediumq; Frontiſpicium ſive Angulus inde continet in longitudine per Auſtrum viginti & quinque pedes aſſiſe Et Anterius Frontiſpicium ſive Angulus inde continet in longitudine per

Au-

Auſtrum Triginta novem pedes & dimidium Aſſiſe Que faciunt dictam longitudinem Nonaginta quatuor pedum & trium pollic' Et continet interius ſive poſterius Frontiſpicium dictorum trium Frontiſpiciorum in latitudine in fine occidental' inde Quadraginta quatuor pedes & tres pollices aſſiſe Et medium Frontiſpicium inde continet in latitudine ad finem Occidental' verſus Auſtrum pluſquam dict' interius Frontiſpicium per viginti & ſex pedes ſeptem pollic' & dimidium aſſiſe Ac interius Frontiſpicium inde continet in latitudine ad finem occidental' inde verſus Auſtrum pluſquam medium Frontiſpicium per quatuordecim pedes & duos pollices aſſiſe Ac etiam omnia illa ſex tenementa mea cum eorum pertinen' ſituat' adinvicem in p'ochia Sancti Georgii in Podyuglane juxta Eſtchepe in Warda de Belyngeſgate London' inter Ten' deca' & capituli dict' Eccl'ie Sancti Pauli London' ex parte Oriental' & venellam vocat' Podynglane ex parte Occident' & venellam vocat' Saint Gorges Lane ex parte Auſtral' & Ten' miſtere de les Salteres London' vocat' le Scaldynghous alias dict' Fannershalle ex parte borial' Acquidem Sex Tenementa cum pertinen' continet per terram in longitudine in Auſtral' parte [inde]j uxta dc'am venellam vocat' Saint Gorges lane inter Orientem & Occiden' quinquaginta octo pe'des & ſex pollices aſſiſe & in longitudine in borial parte inde jnxta dict' Ten' vocat' le Scaldynge hous inter Orientem & Occiden--em Septuaginta pedes aſſiſe & in latitudine ad finem Occidental' inde juxta Podynglane predict' Triginta ſex pedes & tres pollices aſſiſe & in latirudine ad finem Oriental' inde inter boriam & Auſtrum viginti ſex pedes & octo pollices aſſiſe Necnon om'ia illa duo meſuagia mea cum eor' pertinen' ſituat' & jacen' in Parochia Sancti Magni Martiris in Warda Pontis London' unde unum meſuagium inde ſituat' & jacet inter Regiam Stratam ib'm vocat' Briggeſtrete ex parte Oriental' parte inde juxta dc'am Stratam vocat' Briggeſtrete inter Auſtrum & boriam Decem pedes & quinque pollices Aſſiſe & Regiam vi-

viam ib'm vocat' Thamiſeſtrete ex parte borial' Et continet in longitudine in Oriental' parte inde juxta dict'm Stratam vocat' Briggeſtrete inter Auſtrum & boriam Decem pedes & quinque pollices aſſiſe & in longitudine in occidental' parte inde inter Auſtral' & boriam Decem pedes & tres pollices ac dimid' aſſiſe & in latitudine ad finem borial' juxta Thamiſeſtrete prædict' Novem pedes & octo pollices aſſiſe Et in latitudine ad finem Auſtral' inde inter Orien' & Occiden' novem pedes ſeptem pollic' & dimid' aſſiſe Et aliud Meſſuagium inde ſituat' & jacet in Briggeſtrete predict' inter Stratam de Briggeſtrete ex parte Orien' & Tenement' nuper Johannis Brunſhop & Augnetis uxoris ejus & Ten' nuper D'ne Alicie Taillard ex partibus Occiden' & Auſtral' & Ten' nuper Ricardi Cokkys & Leticie uxoris ejus ex parte borial' Et continet in longitudine in borial' parte inde inter Orientem & Occiden' Sexdecim pedes & ſeptem pollices aſſiſe & in longitudine in parte Auſtral' inde inter Orientem & Occiden' Quindecim pedes & octo pollices aſſiſe & in latitudine ad finem Oriental' inde juxta Briggeſtrete predict' Decem pedes ſex pollices & dimid' aſſiſe & in latitudine ad finem occidental' inde inter boriam & Auſtrum novem pedes & Septem pollices aſſiſe Que quidem meſſuagia terr' & Ten' ac cetera premiſſa cum eorum pertinen' nuper fuerunt predicti Henrici Colet patris mei & que per & poſt mortem ipſius Henrici Colet Jure hereditar' mihi deſcendebant Ac in que omnia & ſingula meſuag' terr' & ten'ta ego prefatus Joh'es Colet Jure hereditar' nuper Intravi ac inde plenam & pacificam poſſeſſionem & ſei'nam cepi Ac in hujuſmodi poſſeſſione mea inde hucuſq; continuaui & de eiſdem meſuagio terr' & ten' ac ceteris premiſſis cum eorum pertinen' ad preſens ſolus ſeiſitus exiſto in domin' meo ut de feodo Habend' & tenend' om'ia predict' Meſuag' ac cetera premiſſa cum eorum pertinen' prefatis Cuſtodibus & Co'iati miſtere predicte & Succeſſoribus ſuis imperp'm De Capitalibus D'nis feod' ill' per ſervit' inde debit' & de Jure conſuet' pro continuatione cujuſdam Scole in Cimiter' d'ce

Eccl'ie Sancti Pauli pro pueris in eadem Scola in bonis moribus & l'ratur' erudiend' & pro ſuſtentat' unius Magiſtri & unius Hoſtiarii vel duorum hoſtiariorum ejuſdem Scole Ac ad alia opus uſus & intentiones content' & ſpecificat' ſiue continend' & ſpecificand' in quibuſdam indentur' inter prefatos Cuſtodes & Coi'tem ex [una] parte [& me prefatum Joh'em Colet ex altera parte de & ſuper premiſſis inter alia confect' ſive conficiend' In cujus rei teſtimonium huic preſenti Teſtamento meo Sigillum meum appoſui hiis teſtibus.

Num. IV.

Deſ. Eraſ. Rot. *Concio de* Puero *Jeſu pronunciata a puero in nova Schola* Joannis Coleti, *per eum inſtituta* Londini, *in qua præſidet Imago* Pueri Jeſu, *docentis ſpecie.*

PUER apud pueros verba facturus de ineffabili *puero Jeſu*, non optarim mihi *Tullianam* illam eloquentiam, quæ brevi atq; inani voluptate aures deliniat. Quantum enim abeſt *Chriſti* ſapientia a ſapientia mundi (abeſt autem immenſo intervallo) tantum oportet *Chriſtianam* eloquentiam a mundana differre eloquentia. Sed illud una mecum ardentibus votis impetretis velim ab optimi Jeſu patre Deo, a quo ceu fonte bonorum omnium ſumma proficiſcitur, quiq; ſolus fœcundo illo ſuo ſpiritu linguas infantium reddidit diſertas, vel e lactentium ore laudem abſolutam depromere ſolitus; ut quemadmodum omnis noſtra vita non alium exprimere debet, quam ipſum de quo dicturi ſumus Jeſum, ita & Oratio noſtra illum ſapiat, illum referat, illum ſpiret, qui & *verbum* eſt *Patris*, & *verba vitæ ſolus habet*, *cujus ſermo vivus* & efficax penetrantior eſt quovis gladio *anci-*

cipiti, ad intimos etiam cordis receſſus penetrans: utq; ipſe, de cujus *ventre flumina promanant* aquæ vivæ, non gravetur per organum vocis noſtræ: veluti per canalem, in omnium veſtrum animos influere, multoq; gratiæ cœleſtis irrigare ſucco. Id ita futurum confido, Commilitones mei chariſſimi, ſi piis votis purgatas, ac vere ſitientes aures adjungetis, eas videlicet aures, quas æternus ille ſermo requirens in Evangelio, *Qui habet*, inquit, *aures ad audiendum, audiat.* Nos porro cur non audeamus rem hanc, arduam quidem illam ſed tamen piam, aggredi? præſertim ipſo adjutore Deo, in quo hoc plus poteſt mortalis infirmitas, quo minus ſuis nititur viribus, & in quo *Paulus omnia ſe poſſe* gloriatur. Jam vero cum tanto ſtudio flagrent iſti qui mundanæ, hoc eſt, diabolicæ militiæ dedere nomina, ut ſuum quiq; ducem laudibus vehant; nobis quid prius, aut antiquius eſſe debet, quam ut præceptorem, vindicem, imperatorem noſtrum *Jeſum*, ac eundem quidem omnium, ſed tamen peculiariter noſtrum, id eſt puerorum principem, certatim piis celebremus præconiis? Hunc in primis cognoſcere ſtudeamus, cognitum laudemus, laudatum amemus, amatum exprimamus atq; imitemur, imitantes eo fruamur, fruentes immortali fælicitate potiamur. Sed in tam ubere, tamq; immenſa rerum copia, unde quæſo initium, aut ubi finem noſtra reperiet oratio, cum is de quo loqui paramus, fons ſit, vel (ut verius dicam) Oceanus bonorum omnium. Verum ut ipſe natura incomprehenſus, & infinitus, tamen ſeſe velut in arctum cohibuit contraxitq;, itidem & noſtra oratio in explicandis ejus laudibus, quæ modum neſciunt, modum tamen ipſa ſibi faciat oportet. Equidem tria potiſſimum eſſe video, quæ vel diſcipulorum, vel militum animos ſolent ad gnaviter agendum inflammare, ea ſunt ducis admiratio, amor, & præmium. Itaq; quo præceptori noſtro ac dulci *Jeſu* ſtudiis alacrioribus pareamus, agedum ſingulatim hæc in eo pia curioſitate conſideremus. Primo loco quam ſit ſuſpiciendus undiq; ac ſtupendus: deinde quantopere diligendus, at-

que ob id imitandus: poſtremo quam ingens dilectionis fructus. Ac mos quidem eſt Rhetorum in hoc dicendi genere illuſtrium principum adhibere exempla, videlicet quo collatione creſcat is quem conantur laudibus attollere. Verum Imperator noſter uſq; adeo ſuperat omne celſitudinis humanæ faſtigium, ut quicquid quantumvis egregium adhibueris, tenebras admoveris non lucem. Cujus enim imagines ac natalium ſplendor non videatur eſſe fumus, ſi cum *Jeſu* componas, qui quidem ineffabili, imo etiam incogitabili ratione Deus a Deo ſemper abſq; tempore naſcitur æterno ſummoq; parenti per omnia æqualis? Quanquam hujus vel humana nativitas nonne facile regum omnium claritatem obſcuraverit? quippe qui ſtupente rerum natura, auctore patre, afflante ſpiritu, pronubo angelo, citra virilem operam, virgo de virgine cœlitus gravida, natus eſt homo in tempore, & rurſum ita natus eſt homo, ut neque Deus eſſe deſineret, neque ſordium noſtrarum quicquid omnino contraheret. Jam vero quid eo fingi poteſt amplius, qui infuſus per omnia, nullo tamen loco cohibitus, in ſeipſo manet immenſus? Quid illo ditius qui ſummum illud eſt bonum, a quo bona promanant omnia, nec tamen ipſe diminui poteſt? Quid illuſtrius eo, qui ſplendor eſt paternæ gloriæ, quiq; ſolus *illuminat omnem hominem venientem* in hunc mundum? Quid illo potentius, cui pater omnipotens univerſam tradidit poteſtatem in cœlo & in terra? quid efficacius eo, qui ſimplici nutu condidit univerſa; ad cujus juſſum ſileſcit mare, vertuntur rerum ſpecies, fugiunt morbi, concidunt armati, pelluntur dæmones, ſerviunt elementa, ſcinduntur petræ, reviviſcunt mortui, reſipiſcunt peccatores, deniq; novantur omnia? Quid auguſtius eo, quem admirantur ſuperi, tremunt inferi, medius hic orbis ſupplex adorat, ad cujus comparationem ſummi reges nihil aliud quam vermiculos eſſe ſeſe conſitentur? Quid eo fortius & invictius, qui ſolus mortem aliis invictam, ſua morte devicit, ac Satanæ tyrannidem cœleſti virtute demolitus eſt? Quid tri-

triumphantius eo, qui perfractis ac ſpoliatis inferis, tot piis comitatus animabus, victor cœlos adiit, ibique ſedet ad dextram Dei patris? Quid illo ſapientius, qui tam admirabili ratione cuncta condidit, ut vel in apiculis tot tantaq; ſuæ ſapientiæ reliquerit miracula, quiq; tam ſtupendo rerum ordine atq; harmonia nectit, continet, adminiſtrat univerſa, obiens omnia, nec tamen a ſeipſo diſcedens, omnia movens ipſe immotus; omnia concutiens, ipſe tranquillus: poſtremo in quo id quod ſtultiſſimum eſt univerſam mortalium ſophorum ſapientiam longo ſuperat intervallo? cujus debet nobis eſſe gravior auctoritas, quam ejus de quo pater ipſe palam eſt teſtificatus? *Hic eſt filius meus dilectus, in quo mihi complacui, ipſum audite.* Quid æque reverendum, atq; is cujus oculis perſpicua ſunt omnia? Quid perinde formidandum atque ille, qui ſolo nutu poteſt & *animam* & *corpus in tartara mittere?* Quid autem formoſius eo, cujus vultum intueri ſumma eſt felicitas? Denique ſi multis pretium addit antiquitas, quid illo antiquius, qui nec initium habet, nec finem eſt habiturus? Sed fortaſſe magis convenerit, ut pueri puerum admiremur, quandoquidem hic quoque ſtupendus occurrit, uſq; adeo quod illius eſt infimum, ſublimius eſt iis quæ ſunt apud homines excelſiſſima. Quantus erat ille, quem infantulum vagientem, pannoſum, abjectum in præſepe tamen cælitus canunt angeli, adorant paſtores, adorat & quæ genuit, agnoſcunt bruta animantia, indicat ſtella, venerantur magi, timet rex *Herodes*, trepidat omnis *Hieroſolyma*, ſanctus amplectitur *Symeon*, vaticinatur *Anna*, & in ſpem ſalutis eriguntur pii. O humilem ſublimitatem & ſublimem humilitatem! Si nova miramur, quid ſimile unquam aut factum, aut auditum, aut cogitatum? Si magna ſuſpicimus, quid noſtro Jeſu modis omnibus amplius, quem nulla creatura poſſit vel exprimere voce, vel cogitatione concipere? Hujus magnitudinem qui velit oratione complecti, is multo ſtultius agat, quam ſi conetur vaſtiſſimum Oceanum anguſto exhaurire cyatho. Adoranda eſt ejus immenſitas magis quam ex-

plicanda, quam vel hoc ipso magis mirari convenit, quo minus assequimur. Quidni nos faciamus, cum magnus ille præcursor indignum sese pronunciet, qui corrigiam calceamentorum ejus solvat? Agite igitur, pueri suavissimi, hoc tam inclyto puero Jesu præceptore, hoc tam insigni Duce, sancta superbia gloriemur, hujus sublimitas nobis ad pie audendum animos addat, in hoc uno nobis ipsi placeamus ut existimantes illius omnia nobis esse communia, nosipsos meliores arbitremur, quam qui, semel tali addicti imperatori, mundo vitiove sordidissimis utique dominis serviamus.

Secunda Pars.

Sed admirantur, & contremiscunt etiam dæmones, amant soli pii. Quamobrem altera hujus orationis pars, ut proprius ad nos pertinet, ita est attentioribus auribus accipienda; videlicet quot nominibus *Jesus* sit nobis amandus, vel redamandus magis, ut qui nos & nondum conditos, ante omne tempus amavit in se, in quo jam tum erant omnia. Itaq; nativa sua bonitate cum nihil essemus, nos finxit, finxit autem non quodvis animal, sed homines, & finxit ad sui ipsius imaginem, hoc est summi boni capaces, ac sacro sui oris afflatu spiritum vitalem indidit. Ad hæc cæteris animantibus imperio nostro parere jussis, quin etiam angelis in nostri tutelam designatis, latissimam hanc, ac pulcherrimam mundi fabricam nostris addixit usibus. In qua nos velut in admirabili quodam theatro constituit, ut in rebus creatis opificis sapientiam admiraremur, bonitatem amaremus, potentiam veneraremur, quoq; id magis fieret, tot animi dotibus ornavit, tam perspicaci ingenii lumine condecoravit. Quid hoc animante fingi poterat vel admirabilius, vel felicius? Sed O semper felicitatis comitem invidiam. Rursum serpentis astu in peccatum, hoc est plus quam in Nihilum relapsus est miser. Sed hic tu rursum optime *Jesu*, quam ineffabili consilio, quam inaudito exemplo,

plo, quam incomparabili charitate tuum figmentum reſtituiſti? Nam ita reſtituiſti, ut labi propemodum expedierit, eamq; culpam quidam non abſurde felicem vocaverit. Omnia debebamus Conditori, at Reparatori pluſquam omnia debemus. Ultro temetipſum e regno patris in hoc noſtrum exilium demiſiſti; ut nos paradiſo exactos, cœli cives redderes: noſtram humanam carnem aſſumpſiſti, ut nos in tuæ divinitatis conſortium aſciſceres: noſtrum hunc limum induiſti, ut nos immortalitatis gloria veſtires: noſtra tectus forma, nobiſcum in hoc calamitoſo mundo complures annos agere voluiſti, ut vel ſic in tui raperes amorem: nudus in hanc lucem, imo noctem emerſiſti, nobiſcum atq; adeo pro nobis vagiſti, ſitiſti, eſuriſti, alſiſti, æſtuaſti, laboraſti, delaſſatus es, eguiſti, vigilaſti, jejunaſti: tot malis noſtris obnoxius eſſe voluiſti, ut nos ab omnibus exemptos malis, in tui, hoc eſt ſummi boni communionem aſſereres. Deinde per omnem ſanctiſſimæ vitæ tuæ ſeriem, quam efficacibus exemplis animos noſtros inflammas? quam ſalutaribus præceptis erudis, ac formas? quam ſtupendis miraculis expergefacis? quam blandis monitis trahis? quam certis promiſſis invitas, ut non ſit alia commodior via ad te, niſi per teipſum qui *unus* es *via, veritas,* & *vita.* Sed viam non indicaſti modo, verumetiam aperuiſti, dum pro nobis vinciri, trahi, damnari, rideri, cædi, conſpui, vapulari, probris affici, demum in ara crucis agnus ſine macula immolari voluiſti, ut nos tuis vinculis ſolveres, tuis ſanares vulneribus, tuo lavares ſanguine, tua morte ad immortalitatem eveheres. In ſumma totum te nobis impendiſti, ut tui (ſi fieri poſſit) jactura nos perditos ſervares. Vitæ redditus, toties tuis apparuiſti, atq; illis intuentibus patrem repetiſti, ut membra confiderent eo ſe perventura, quo caput jam præceſſiſſe conſpicerent. Deinde quo magis confirmares amicos patre placato, egregium illud perpetui amoris tui pignus miſiſti ſacrum illum ſpiritum, quo mortui mundo, longe verius ac felici s jam viveremus in te, quam noſtro hoc ſpiritu vivimus. Quæſo quid

his ſummæ charitatis argumentis poterat accedere? Ne hæc quidem tam multa, tam magna flagrantiſſimo tuo in nos amori ſat erant. Quis enim commemorare poſſit, quot martyrum mortibus nos ad hujus vitæ contemptum animas? quot virginum exemplis ad continentiam accendis? quot ſanctorum monumentis ad pietatem ſolicitas? quam admirandis eccleſiæ tuæ ſacramentis communis pariter & ditas? Ut conſolaris, erigis, armas, doces, mones, trahis, rapis, mutas, transformas, nos arcanis tuis literis, in quibus vivas quaſdam tui ſcintillulas condi voluiſti, magnum amoris incendium excitaturas, ſi quis modo pia diligentia conetur excutere, deniq; quam undique nobis obvius es, ne quando liceat obliviſci tui. Ad hæc quam paterne toleras peccantes; quam clementer recipis ad te redeuntes? Nec imputas beneficia tua gratis, nec reſipiſcentibus noſtra imputas malefacta. Ut ſubinde tacitis vellicas, ac trahis inſtinctibus? ut emendas adverſis? ut allicis proſperis? ut omnem moves lapidem, ut nuſquam ceſſat ardentiſſima tua charitas in fovendis, aſſerendis, tuendis, beandis nobis? Sed quam pauca de tam innumeris perſtrinximus, commilitones? & tamen videtis quam ſit immenſus beneficiorum acervus. Eat nunc qui volet & *Pyladas*, *Oreſtas*, *Perithoos*, *Theſeos*, *Damonas*, ac *Pythias* verbis *Phaleratis* efferat, mera præ iis nugamenta. Atq; hæc quidem contulit ultro nihil promeritis, imo transfugis, atq; hoſtibus, & a quibus nihil omnino mutui beneficii redire poterat. Si mediocribus officiis homines ad amandum hominem accendimur, hunc conditorem, vindicem, ſic amantem, ſic promeritum, non ſaltem redamabimus? quandoquidem hanc ſolam gratiam ille a nobis repoſcit, quam tamen ipſam in noſtrum refundit Lucrum. Adamas ſanguine molleſcit hircino. Aquilæ, leones, pardi, delphines, dracones agnoſcunt ac referunt beneficium, & O duritiam cordis humani pluſquam adamantinam, ſi tam inaudita charitate non miteſcit. O ingratitudinem pluſquam belluinam, ſi tantorum meritorum poteſt obliviſci, O ſingularem impudentiam dicam

cam an potius dementiam, ſi ſic conditus, ſic reſtitutus, ſic locupletatus, tanta obrutus beneficentia, ad tantas vocatus ſpes, quicquam amare poteſt, præter illum unum, in quo & a quo ſunt omnia, quiq; nobis omnia ſecum impertit. Porro autem quanquam hæc charitas mortales omnes complectitur, tamen nos illi peculiariter debemus, propterea quod in noſtrum hoc eſt puerorum ordinem ſingulari quadam propenſione atq; indulgentia fuiſſe ſeſe, pluribus declaravit argumentis. Primum quod ita ut erat vatum oraculis promiſſus, puer parvulus naſci voluit, cum eſſet immenſus. Propterea quod adhuc uteri virginei latebris incluſus, infantis item nondum nati geſticulatione, atq; exultatione gaviſus eſt ſalutari. Deinde quod ſtatim innocentium puerorum ſanguine, ſuam nativitatem voluit conſecrari, ut his quaſi velitibus, dux invictus bellum auſpicaretur. Adde his, quod inſtante morte triumphali *Hieroſolymam* veniens Puerorum occurſu, atq; officio decorari, puerorum voce ſuas laudes decantari maluit. Jam vero quam amantem, quamq; ſolicitum puerorum patronum agit, cum matribus infantes ſuos offerentibus ut *Jeſu* contactu conſecrarentur, diſcipulos ne poſſent admitti vetantibus indignans: *ſinite*, inquit, *parvulos venire ad me*. Neq; vero pueris benedixit tantum, verum etiam negat ulli mortalium æditum patere in regnum cœlorum, niſi qui ad parvulorum formam deſcenderit. Rurſum, quam amanter & illud? cum tam graviter deterret ab offendendis puſillis, affirmans *magis expedire, ut molari ſaxo collo alligato præceps in mare detur aliquis, quam ut unum quemlibet ex his parvulis offendat*. Atq; his quam inſigne addidit elogium ad puerorum commendationem? Amen dico vobis. *Angeli eorum ſemper vident faciem patris*. Gratias agit tibi tuus tibiq; dicatus grex *Jeſu* præceptor, cui quæſo ut ſacras tuas manus ſemper admovere velis, & ab omni ſcandalo procul arceas. Quid illud? nonne magnum amoris indicium, cum puero in medium collato, diſcipulis eum exemplum proponit? *Niſi*, inquiens, *converſi fueritis, & efficiamini ſicut parvulus iſte, non intrabitis*

bitis in regnum calorum. Annon eodem pertinet? cum *Nicodemo* ſciſcitanti, qua via poſſit ad vitam immortalem pertingere, *jubet ut denuo renaſcatur*, hoc eſt *in puerum redeat.* Uſque adeo Chriſto duci, noſtro placuit infantia, ut ſenes etiam cogat repueraſcere, ſi modo velint ad illius admitti conſortium, extra quem nulla ſalutis ſpes eſt. Neque vero a Chriſto diſſonat Petrus cum admonet, ut *tanquam nuper editi infantes lac concupiſcamus.* Neq; diſcrepat *Paulus, filioli mei*, inquiens, *quos iterum parturio, donec formetur Chriſtus in vobis.* Idem parvulos in Chriſto lacte potat. Multa ſunt id genus in myſticis literis, omnino *Chriſtianiſmus* nihil aliud eſt quam renaſcentia, quam repueraſcentia quædam. Magnum igitur pueri, magnum pueritiæ ſacramentum, qua Jeſus tantopere delectatus eſt. Non contemnatis ætatem noſtram, quam verus ille rerum æſtimator tanti fecit, tantum demus operam, ut ejuſmodi ſimus pueri, cujuſmodi diligit Jeſus. Diligit autem innocuos pueros, dociles, ſimplices, atq; illud interim meminerimus, hanc Deo gratam pueritiam non in annis eſſe ſitam, ſed in animis, non in temporibus, ſed in moribus. Eſt enim præpoſterum quoddam, nobiſq; magnopere fugiendum puerorum genus, qui mento levi, mente ſunt hirſuta, & ætate impuberes, vitioſa aſtutia ſenes ſunt. Eſt igitur novum quoddam pueritiæ genus quod a Chriſto probatur, pueritia citra puerilitatem, & omnino ſenilis quædam pueritia, quæ non annorum numero conſtat, ſed innocentia, ſed ingenii ſimplicitate. An non id palam indicat *Petrus* cum ait, *deponentes igitur omnem maliciam, & omnem dolum, & ſimulationes, & invidias, & detractationes, ſicut modo geniti infantes, rationale, & ſine dolo lac concupiſcite, ut in eo creſcatis in ſalutem.* Cur addidit rationale? nempe ut excluderet ſtultitiam, quæ hujus fere ætatis conſuevit eſſe comes. Cur detrahit invidias, ſimulationes, ac reliqua id genus vitia, quæ ſenum ſunt quaſi peculiaria? nimirum ut intelligeremus, *Chriſti* pueros ſimplicitate ac puritate æſtimari non natalibus. Ad eundem modum & *Paulus:*

lus: malitia, inquit, *parvuli eſtote, ſenſibus autem perfecti.* Quanquam eſt omnino in ipſa puerorum ætate nativa quædam bonitas, & velut umbra quædam ac ſimulachrum innocentiæ, vel ſpes potius atq; indoles futuræ probitatis: mollis & in quemvis habitum ſequax animus, pudor optimus innocentiæ cuſtos, ingenium vitiis vacuum, corporis nitor, ac veluti flos quidam vernantis ævi, & neſcio quomodo quiddam ſpiritibus cognatum ac familiare. Neq; enim temere fit, ut quoties apparent angeli, puerili ſpecie ſeſe offerant oculis. Quin etiam Magi, ſi quando ſuis incantamentis ſpiritum eliciunt, in puerile corpus feruntur accerſere. At quanto libentius ſpiritus ille divinus, piis ac ſanctis evocatus votis, in hujuſmodi domicilia demigrabit? Ergo ad has naturæ dotes ſi acceſſerit ſummi illius & abſoluti pueri imitatio, tum demum & grati in illum, & illo digni pueri videbimur. Etenim ſic promeritum quis poſſit non amare? Verum enimvero ea veri amoris vis eſt, ut ejus quod ames quam ſimillimus eſſe cupias. Quod ſi in nobis efficit amor humanus, quantum æmulandi ſtudium excitabit amor divinus, cui ille collatus, vix amoris umbella eſt. Proinde ſi vere atq; ex animo non verbo tenus *Jeſum* amamus, Jeſum pro noſtra virili conemur exprimere, vel potius in illum transformari. Quod ſi virum aſſequi non poſſumus: ſaltem pueri puerum imitemur. Quanquam hoc ipſum facinus eſt haudquaquam puerile, imo ſenilibus etiam viribus majus, ſed quod fere nuſquam ſuccedat felicius quam in pueris. Etenim quoties negotium ab humano pendet præſidio, tum robur, ætas, ſexus expenditur, verum ubi gratiæ res agitur, non naturæ, tum hoc efficacius exerit ſeſe miraculum ſpiritus, quo minus erat opis ac fiduciæ in carne. Deniq; quid dubitemus, aut diffidamus ipſo formante, fingente, ac transformante nos, quem conamur exprimere? Quis *Danieli* puero tantumaddidit prudentiæ? quis puero *Solomoni* tantum tribuit ſapientiæ? quis tribus illis pueris tantum adjunxit tolerantiæ? quis puerum *Hely* dignum divino fecit alloquio? quis *Nicolao* puero?

quis

quis *Ægidio?* quis *Benedicto?* quis *Agneti?* quis *Ceciliæ?* quis tot tam teneris virgunculis tam maſculam atq; invictam virtutem dedit? profecto non natura, ſed gratia, & ubi minus ſuccurrit natura, ibi mirabilius operatur gratia. Hac igitur freti, magno animo ſtudium æmulandi *puerum Jeſum* capeſſamus, nec unquam oculos ab eo velut a ſcopo deflectamus. Abſolutum exemplar habemus, nihil eſt quod aliunde petere oporteat. Omnis illius vita, quid nos ſequi debeamus, clamitat. Quid autem docuit ille puer puriſſimus de puriſſima virgine natus, niſi ut omnem hujus mundi ſpurcitiam & inquinamenta vitemus, atque angelicam quandam vitam jam nunc in terris meditemur, hoc eſt, id eſſe ſtudeamus, quod illic ſemper ſumus futuri. Porro ſpiritus *Jeſu* cum omnes ſordes averſatur, & odit, tum præcipue belluinam illam, & prorſus homine indignam libidinem. Quid autem docuit nos, natus peregre, editus in tuguriolo, abjectus in præſepe, pannis involutus, niſi ut ſemper meminerimus nos hic paucorum dierum hoſpites eſſe, utq; calcatis opibus, ſpretis mundi falſis honoribus, per pios labores ad cœleſtem illam patriam expediti feſtinemus, in qua jam nunc animo vivamus oportet, etiamſi corporeis interim pedibus terram contingimus. Rurſum quid admonuit in *Ægyptum* aufugiens, niſi ut inquinatorum commercium modis omnibus devitemus, qui *Jeſum* in nobis, hoc eſt, innocentiam, ac mundi neglectum conantur extinguere? Quid vero docuit circumciſus, niſi ut omneis carnis affectus, ad *Chriſtum* properantibus obſtrepentes, amputemus, ac tanquam in nobis ipſis mortui, ſolo Jeſu ſpiritu ducamur ac vegetemur? Quid docuit oblatus in templo, niſi ut totos nos ab ipſa jam infantia Deo, rebuſq; ſacris dicemus, conſecremuſq; ac protinus recenti adhuc mentis teſtula Jeſum imbibamus, neq; enim illa ætas ad diſcendam pietatem immatura eſt, imo non eſt alia magis tempeſtiva ad diſcendum *Chriſtum*, quam ea quæ mundum adhuc neſcit. Jam ipſi apud vos æſtimate pueri, puer ille ſic natus, ſic deo dicatus, quam ſanctis ſtu-

ſtudiis totam pueritiam tranſegerit, non otio, non cibo, non ſomno, non ineptis luſibus, non ſtultis fabulis, non evagationibus, quemadmodum puerorum vulgus facit, ſed aut parentum obſequiis, aut ſacris precationibus, aut auſcultandis doctoribus, aut piis meditationibus, aut ſanctis ac ſeriis cum æqualibus pueris colloquiis. An non hæc cum multis ſimilibus ſummatim complexus eſt ſanctus *Lucas*, cum ſcribit ad hunc modum? *Puer creſcebat, & confortabatur plenus ſapientia, & gratia Dei erat in illo.* An non palam videtis novum pueritiæ genus? De priſtinis pueris dictum eſt: *Stultitia colligata eſt in corde Pueri*: De novo hoc auditis, plenus ſapientia. Quid adhuc ætatis inſcitiam prætexitis, cum audiamus non ſapientem, ſed plenum ſapientia puerum? Videte ut omnem rerum ordinem hic puer invertit, qui loquitur in *Apocalypſi: Ecce ego nova facio omnia.* Perditur ſapientia ſenum, ac prudentia prudentium reprobatur, & pueri implentur ſapientia. Nimirum hoc nomine *gratias agens patri: Quoniam* inquit *abſcondiſti hæc a ſapientibus, & revelaſti parvulis* Porro ne ſtultam hujus mundi, ac fucatam ſapientiam affectaremus, protinus adjecit, *& gratia Dei erat in illo.* Is vero demum ſapit, qui mundo deſipit & nil niſi *Chriſtum* ſapit. Is non e philoſophorum libris, non e Scoticis argutiis, ſed ſincera fide cognoſcitur, ſpe tenetur, charitate devincitur. Jam vero quam multa docuit nos ubi duodecim natus annos, a parentibus furtim ſubducit ſeſe, ne inter notos quidem, ac propinquos repertus, poſt triduum deniq; inventus eſt. Sed ubi tandem inventus eſt? num in circulis? num in choreis? num in viis? aut foro? Audite Pueri, ubi repertus eſt *Jeſus*, relictis parentibus, quodammodo fugitivus, & ubi vos verſari conveniat intelligetis: *In templo*, inquam, *inventus eſt, in medio doctorum ſedens, audiens illos, ac viciſſim interrogans.* Quid docuit nos *Jeſus* his tam admirandis factis? non dubium quin rem magnam, rem ſeriam, rem imitandam docuerit. Quid autem? quid? niſi ut grandeſcente in nobis *Chriſto*, quandoquidem & in no-

nobis naſcitur, & habet ſuos ætatum gradus, donec occurramus in *virum perfectum & in menſuram plenitudinis ejus*? Ergo cum grandeſcit in nobis, docet ut naturales parentum & amicorum affectus in Deum transferamus, nihil hic amemus, nihil miremur, niſi in *Chriſto*, & *Chriſtum* in omnibus. Meminerimus nos verum patrem, patriam, cognatos, amicos habere in cœlis. Verum ne quis imaginetur hunc parentum neglectum, faſtum, aut inobedientiam ſapere, conſequitur, & erat *ſubditus illis*. Imo nemo ſuos parentes verius amat, nemo magis pie colit, nemo obſervantius morem gerit, quam qui ſic contemnit. Quid autem eſt ſedere in Templo, niſi in rebus ſacris conquieſcere, & ad diſcendum animum ab omnibus tranquillum curis adferre? nihil autem vitiis eſt turbulentius, & otium ac quietem amat ſapientia: Jam a quo tandem nos gravemur diſcere, quam attentas aures præceptoribus præbere convenit, cum puer ille cœleſtis, ſapientia Dei patris, in medio Doctorum ſedeat, audiens viciſſim ac reſpondens, ſed ita reſpondens, ut omnes ejus ſapientiam admirarentur? neque id mirum, cum is eſſet, ad quem omnis mundi ſapientia ſtulta eſt. Præclara res legum prudentia, egregia res philoſophiæ cognitio, ſuſpicienda res theologiæ profeſſio, verum ſi quis *Jeſum* audiat, illico ſtulteſcunt omnia. At noſtra reſponſio, ſi ſapientiæ miraculum excitare non poteſt, certe ſapiat modeſtiam, ſonet innocentiam. Rurſum obſecro, quam morigeros, quam obſequentes nos eſſe decet parentibus ac præceptoribus, quos potiores velut ingenii parentes habemus, poſteaquam ille Dominus omnium, cum a parentibus non intelligeretur, tamen ſubditus illis redierit in *Nazareth*. Debetur hoc pietati, debetur parentum reverentiæ, ut aliquoties illorum voluntati concedamus, etiam ſi nos meliora viderimus. Sed jam operæ pretium eſt audire, quam apto fini *Lucas Jeſu* pueritiam concluſerit. *Et Jeſus* (inquit) *proficiebat ſapientia, ætate, & gratia apud Deum, & apud homines*. Quam multa quam paucis nos docuit? Primum cum ætatis acceſſione pietatis item ac-

acceſſionem oportere copulari, ne illud in nos jure dici poſſit, quod in hominum vulgus divus dixit *Auguſtinus*, *Qui major eſt ætate, major eſt iniquitate.* Neve in hoc pulcherrimo certamine unquam reſtemus, aut nos aſſecutos arbitremur, ſed in morem currentium in ſtadio, a tergo relicta negligentes, in anteriora nitamur, ac ſemper a bonis ad meliora, a melioribus ad optima proficere conemur, donec ad metam, hoc eſt, hujus vitæ finem perventum erit. *Socrates* jam admodum ſenex perinde quaſi nihil ſciret, ita ſemper & a quovis diſcere ſitiebat. Itidem & nos, quo magis in Chriſto fuerimus, hoc minus nobis placebimus, ſi modo vere in illo fuerimus progreſſi. Adeo φιλαυτία peſtis eſt & ſtudiorum, & pietatis, ac, juxta *Fabium*, præcox illud ingeniorum genus, non temere pervenit ad frugem vel eruditionis, vel innocentiæ. Equidem nec ordinem otioſum eſſe puto apud Deum, & apud homines, ut intelligamus in primis dandam operam, ut vita noſtra Deo placeat. Id agentes humanus favor ultro conſequetur. Nihil enim virtute pulchrius, nihil amabilius, quam laus hæc magis ſequi ſolet, quo minus appetitur. Paucis ut potuimus vobis expreſſimus exemplar pueri, quem & amare plurimum, & imitari ſtudioſiſſime debemus. Atq; omnino tantum videbimur amare, quantum fuerimus imitati. Rurſum tanto plenius imitabimur, quanto amabimus ardentius. Proinde hoc ipſum ab illo quotidianis ac puris precibus flagitemus, ut nobis donet amore ſui flagrare, ſui ſimiles evadere, hoc eſt, caſtos, puros, incontaminatos, mites, ſimplices, tractabiles, expertes fuci, ignaros doli, neſcios invidiæ, parentibus morigeros, præceptoribus dicto audientes, mundi contemptores, rebus divinis addictos, piis literis intentos, nobiſipſis quotidie meliores, probatos ſuperis, gratos hominibus, odore bonæ famæ quam plurimos ad *Chriſtum* allicientes. Hæc inquam aſſidue flagitemus, hæc manibus pedibuſq; conemur, dum habilis ætas, brevi alioqui fugitura. Etenim ſi recte monuit Fabius, optima ſtatim ac primo diſcenda: quid prius diſci debet

bet quam Christus, quo nihil est melius, imo quid aliud discere oportet *Christianum*, quam eum unum, *quem nosse, vita est aterna*? quemadmodum ipse testatur, patrem orans in Evangelio. Id si curabimus, utcunq; pro virili gratiam referemus, tam singulariter de nobis merito, & illi referendo gratiam, ipsum nobis lucrifaciemus. Referemus autem hoc plenius, quo vehementius redamabimus. Porro hoc magis illum redamabimus, quo magis vita ac moribus exprimemus? Jam quo magis exprimemus, hoc magis ipso locupletabimur.

Tertia Pars.

At interim nonnullis forsitan succurret animo, duram hanc esse militiam, repudiatis omnibus, cum *Christo* crucem tollere. Sed memineritis, fratres dilectissimi, longe diversam *mundi* & *Christi* esse naturam. Mundus ceu fucata meretrix, prima fronte blandus nobis & aureus occurrit, postea quo ingrediare altius, quo propius inspicias, hoc magis ac magis tetra, putida, fellita sunt omnia. E diverso *Christus* procul intuentibus durior apparet, dum cruces videmus, dum voluptatum ac vitæ contemptum. Verum si quis fidenti animo totum sese in illum rejiciat, reperiet nihil esse mollius, nihil expeditius, nihil dulcius. Nisi forte verum non dixit veritas in Evangelio, cum ait: *Tollite jugum meum super vos & invenietis requiem animabus vestris, jugum enim meum suave est, & onus meum leve.* Hæc nimirum vere est ardua illa virtutis via, quam & olim tanto ante *Christum* utcunq; somniavit *Hesiodus*, primo aditu asperior, progressu semper & facilior, & amœnior, sed quid tandem asperum videri potest, quo ad tam ingens, tam certum itur præmium? Si juxta sapientis dictum spes præmii minuit vim flagelli, quis in hac momentanea vita, non leve, non dulce judicet, quo cœlestem illam, & nunquam desituram sibi paret vitam, æternum regnare cum Christo, assidue summum illud intueri bonum, versari in Angelorum

lorum contubernio, ab omni malorum metu procul abeſſe? Quis oro tantum hoc præmium, non vel ſexcentis mortibus emptum velit? Atqui hoc tantum donativum pollicetur militibus ſuis Imperator noſter *Jeſus*, qui neq; fallere poteſt, neq; mentiri novit. Jam apud voſmetipſos expendite fructus æternitatem, ac magnitudinem, contra quam breve hujus militiæ tempus, nimirum haud longius ipſa vita, quæ quid aliud eſt, quam vapor ad exiguum tempus apparens, aut unius horæ ſomnium? ſed agedum, de hoc interim inæſtimabili præmio ſileamus, atq; inſpiciamus quam abunde magna mercede dux noſter militum ſuorum labores etiam in hac vita compenſet, quamq; diſparem metant meſſem, qui mundo militant, & qui merent ſub *Chriſto Jeſu*. Audiamus quid ipſi dicant impii in *Libro ſapientiæ: Laſſati ſumus in via iniquitatis, perditionis ambulavimus vias difficiles, viam autem domini ignoravimus.* Illectat mundus fucatis bonorum ſimulacris, quæ nihil aliud ſunt, quam mellita venena, mox attractos, & velut inautoratos, Deum immortalem, in quas curas, quas ſollicitudines, quas turbas, quæ diſpendia, quæ dedecora, in quam conſciæ mentis carnificinam, in quam infelicem exitum miſeros adducit? ut hic quoq; jam abunde magnas impietatis pœnas dediſſe videantur, etiamſi nulli conſequantur inferi. At qui rejectis mundi fucis, in Jeſum, hoc eſt, ſummum bonum, omnem amorem, curam, ſtudiumq; transferunt, totiq; ab illo pendent, ii juxta promiſſum evangelicum, non modo vitam æternam poſſidebunt, verum etiam in hoc ſeculo centuplum accipient. Quid eſt autem accipere centuplum? Nempe pro fucatis bonis vera, pro incertis certa, pro fluxis æterna, pro veneno tinctis ſincera, pro curis ocium, pro ſolicitudine fiduciam, pro turbulentia tranquillitatem, pro diſpendiis utilitatem, pro flagitiis integritatem, pro conſcientiæ cruciatu ſecretum & ineffabile gaudium, pro turpi atq; infelici exitu glorioſam ac triumphalem mortem. Spreviſti divitias amore *Chriſti*, in ipſo veros invenies theſauros: rejeciſti falſos honores, in hoc longe eris honoratior: neglexiſti pa-

rentum affectus, hoc indulgentius fovebit te pater verus, qui est in cœlis: pro nihilo habuisti mundanam sapientiam, in *Christo* longe verius sapies, ac felicius: aspernatus es pestiferas voluptates, in ipso multo alias invenies delicias. Breviter ubi arcanas illas, sed veras opes Christi, dispulsa mundi caligine, videris, omnia quæ prius arridebant, quæ solicitabant, ea non solum non admiraberis, sed perinde ut pestes quasdam fugies, rejicies, aversaberis. Fit enim mirum in modum, ut simul atq; cœlestis illa lux animos nostros penitus attigerit, protinus nova quædam omnium rerum facies oboriatur. Itaq; quod paulo ante dulce videbatur, nunc amarescit: quod amarum, dulcescit: quod horrendum, blanditur: quod blanditur, horrescit: quod splendidum ante, nunc sordidum: quod potens, infirmum: quod formosum, deforme: quod nobile, ignobile: quod opulentum, egenum: quod sublime, humile: quod lucrum, damnum: quod sapiens, stultum: quod vita, mors: quod expetendum, fugiendum, & contra: Ut repente mutata rerum specie nihil minus esse judices, quam id quod esse videbantur. Ergo in uno *Christo* compendio, ac vera reperiuntur omnia bona, quorum inanes ac mendaces imagines & umbras ceu præstigias mundus hic ostentat, quas miserum mortalium vulgus tanto animi tumultu, tantis dispendiis, tantis periculis, per fas nefasq; persequitur. Quam obsecro beatitudinem cum hoc animo conferre queas? qui jam liber sit ab errore, liber ab affectibus, securus, semper gaudens ob testimonium conscientiæ, nulla de re solicitus, altus, sublimis, ac cœlo proximus, jamq; supra sortem humanam, qui Christo excelsissima petra nixus, omnes hujus seculi fucos, tumultus, procellas ex alto rideat, negligat, vel potius commiseretur? Quid autem timeat is, qui propugnatorem habeat Deum? Ignominiam? At summa est gloria pro *Christo* ignominiam pati. Paupertatem? At Opum sarcinam lubens abjicit, quisquis ad Christum properat. Mortem? At ea maxime in votis est, per quam scit sese ad immortalem vitam esse transmit-

mittendum. Qua de re sit solicitus, cujus pater cœlestis etiam pilos habet annumeratos? Quid autem cupiat is, qui in *Christo* possidet omnia? quid enim non commune membris & capiti? Jam vero quanta est hominis non modo felicitas, verum etiam dignitas, vivum esse membrum sanctissimi corporis ecclesiæ, idem esse cum *Christo*, eundem carnem, eundem spiritum, communem cum illo habere patrem in cœlis, Christum habere fratrem, ad communem cum illo hæreditatem destinatum esse: breviter jam non hominem esse, sed Deum? Adde his gustum quendam fælicitatis futuræ, quem piæ mentes subinde percipiunt. Hæc nimirum viderat, hæc senserat Propheta, cum ait: *Nec auris audivit, nec oculus vidit, nec in cor hominis ascendit, quæ præparasti Deus diligentibus te.* Proinde, charissimi sodales, si dabimus operam, ut vere Christi membra simus, juxta illud propheticum dictum: *Justus ut palma florebit*, etiam in hac vita perpetua quadam adolescentia vernabimus, non animo tantum, verum etiam corpore. Etenim quemadmodum floridus ille *Jesu* spiritus in nostrum spiritum redundabit, ita noster vicissim in suum corpus influet, & quoad fieri potest, in sese transformabit. Nec poterit tantus animi ac corporis nitor vestium sordes ferre. Nam animus noster habitaculum est Dei, animi domicilium est corpus, porro vestis & ipsa corporis quodammodo corpus est. Ita fiet ut capitis puritati totus homo respondeat, donec peracta hac vita ad immortalitatem traducatur.

EPILOGUS.

Agite igitur, optimi commilitones, ad hanc tantam felicitatem summis viribus enitamur, ducem nostrum Jesum *unum admiremur, quo majus nihil esse potest, immo sine quo nihil est omnino magnum. Hunc unum amemus, quo nihil esse melius potest, immo extra quem nihil est omnino bonum. Hunc imitemur, qui solus est verum & absolutum pietatis exemplar, extra quem quisque sapit, desipit. Huic uni inhæreamus, hunc unum am-*

plectamur, hoc uno fruamur, in quo eſt vera pax, gaudium, tranquillitas, voluptas, vita, immortalitas. Quid multis? ſumma bonorum eſt omnium. Extra hunc nihil ſuſpiciamus, nihil amemus, nihil appetamus, huic uni placere ſtudeamus. Meminerimus nos ſub illius oculis & illius Angelis teſtibus, quicquid agimus, agere. Zelotypus eſt, nec ullas mundi ſordes patitur. Quare puram & angelicam in illo vivamus vitam, ille ſit nobis in corde, in ore, in omni vita. Hunc penitus ſapiamus, hunc loquamur, hunc moribus exprimamus. In illo negotium, otium, gaudium, ſolatium, ſpem, præſidium omne collocemus. Hic a vigilantium animis nunquam diſcedat, hic dormientibus occurſet. Hunc & literæ noſtræ, & luſus etiam ſapiant, per hunc & in hoc creſcamus donec occurramus in virum perfectum, *& gnaviter obita militia perpetuum cum illo triumphum agamus in cœlis. Dixi.*

Num. V.

The Statutes of S. *Paul*'s-School.

PROLOGUS.

JOHN COLETT *the ſonne of* Henrye Colett *Dean of* Paules *deſiring nothyng more thanne Education and bringing uppe Children in good maners, and Literature, in the yere of our Lorde A M fyve hundreth and twelfe bylded a Schole in the Eſtende of* Paulis *Churche of* CLIII *to be taught fre in the ſame. And ordeyned there a Maiſter, and a Surmaiſter, and a Chappelyn, with ſufficiente and perpetuale ſtipendes ever to endure, and ſett Patrones and defenders governours and rulers of that ſame Schoole the moſt honeſt and faithfnl*

Fe-

Fellowſhipe of the Mercers of London *And for becauſe nothing can continue longe and endure in good ordre without Lawes and Statutes. I the ſaid* John *have expreſſed and ſhewed my minde what I wolde ſhoulde be truly and diligentlye obſerved and kepte of the ſayde Maiſter, and Surmaiſter, and Chapelyn, and of the Mercers Governours of the Schole that in this boke may appere to what intent I founde this Schole.* *

Capitulum primum de Magiſtro primario.

In the Grammar Scole founded in the Churche yard of Paules *at the Eſtende in the yeare of our Lorde* 1518 *by* John Colet *Deane of the ſame Churche in the Honour of Chriſte Jeſu* in pueritia *and of his bleſſid modir* Marie. *In that Scole ſhall be firſte an Hyghe Maiſter. This hyghe Maiſter in doctrine learnyng and teachinge ſhall directe all the Scole, this maiſter ſhall be choſen by the Wardens and aſſiſtance of the mercery; A man hoole in body honeſt and vertuous and lerned in good and cleane Latin literature, and alſo in* Greke, *yf ſuch may be gotten a Wedded man, a ſingle man, or a Preſte that hath no benefice with cure, nor ſervice that may lett the due beſineſſe in the Scole.*

The mercers ſhall aſſemble togither in the Scole houſe with ſuch adviſe and Counſell of well literatur and learned men as they can gett, they ſhall choſe this Maiſter and give unto him his charge ſaying unto him on this wyſe.

Sir, we have choſen you to be maiſter and teacher of this Scole to teache the children of the ſame not allonly good literature, but allſo good maners certifieing you that this is no Rome of Continuance and perpetuite, but upon your dewtie in the Scole. And every yere at Candlemaſſe *when the mercers be aſſembled in the Scole-houſe ye ſhall ſubmit you to our Examination, and found doinge your duetie according ye ſhall continue, otherwiſe reaſonable warned, ye ſhall contente you to departe, and you of*

* *In the Original book was this Memorandum prefixt,* Hunc libellum ego *Johannes Collett* tradidi manibus *W. Lilii* xviii die *Junii,* Anno Dom. Mccccxviii.

your partie not warned of us, but of your mynde in any Seaſon willing to departe ye ſhall give us warnyng XII *monthes before, without we can be ſhortlyer well provided of another.*

Alſo being maiſter ye ſhall not abſente you, but upon licenſe of the Surveyors for the tyme being.

Alſo yf any controverſy and ſtryfe ſhall be betwixt you and Surmaiſter, or the Chapelyne of the Scole, ye ſhall ſtande at the direction of the Surveyors being for that yere.

And yf the choſen maiſter will promiſe this, than admytt him and name him to it, and ſtall him in his Seat in the Scole and ſhew him his lodginge, that is to ſaye all the Sellers bynethe the Halle, the Kytchin, and Butterye, and over that the hool Storye, and Chambers, and in the houſe roofe the litell middel chamber, and the galarye on the ſouth ſide. As touching all the ſtorye of Chambers nexte underneth the galary, he ſhall nothing meddell withall, and they ſhall geve hym the ymplements of his houſe by Indenture.

All theſe Lodgings he ſhall have fre without any payment and in this Lodging he ſhall dwell and kepe houſholde to his power.

His wagis ſhall be a mark a weke, and a lyvery gowne of iiii *nobles delivered in cloth.*

His abſence ſhall be but onys in the yere, and not above XXX *dayes which he ſhall take* conjunctim *or* diviſim, *yf the maiſter be ſyke of ſykeneſſe incurable or fall into ſuch age that he may not conveniently teache, and hath bene a Man that longe and laudably hath taught in the Scole, thanne let another be choſyn, and by the diſcrete charitie of the Mercery let there be aſſigned to the olde maiſter a reaſonable levinge of* x l. *or otherwiſe as it ſhall ſeme convenyent, ſo that the olde Maiſter after his longe labor in no wiſe be leſte deſtitute. If the maiſter be ſyke of ſekeneſſe curable yet nevertheleſſe I will he ſhall have his wages, and in ſuche ſekenes yf he may not teache, let hym reward the Undermaiſter for his more labor ſomewhat according. If the Undermaiſter be in literature and in honeſt lyfe accordynge, then the hygh maiſters Rome vacante let him be choſen before another.*

The

The hyghe maiſter ſhall have the tenement in Stebenhith *now in the handes of* Cryſtofer Myddelton *to reſorte unto, whiche tenement the Mercers ſhall maynteine and repayre.*

The Surmaiſter.

There ſhall be alſo a Surmaiſter, ſome manne vertuouſe in levinge, and well lettered that ſhall teache under the maiſter as the hygh maiſter ſhall appoynt hym, ſome ſingle man, or wedded, or a Preſte that hath no benefice with cure, nor ſervice that may let his due diligence in the Scole.

This Surmaiſter the hyghe maiſter ſhall chooſe as often as the Rome ſhall be voide, A man hoole in body and when the High maiſter hath appointed him upon one he ſhall call to the Scole the Surveyers of the Scole, and before them he ſhall ſay to the Surmaiſter on this wiſe; Sir, before theſe my maiſters here the Surveyors of this Scole; I ſhew unto you that I have choſen you to be under maiſter of this Scole, and to teachealway from tyme to tyme as I ſhall appoynte you, and ſupply my rome in my abſence when it ſhall be graunted me by my maiſters the mercers, Wardens, and Surveyors, And for ſuch more labor in my abſence I ſhall ſomewhat ſe to you as my maiſters here ſhall thinke beſt, thanne the Surveyors ſhall exorte the Surmaiſter diligently to do his dewtie. And ſhall ſay unto hym on this wyſe. Your Rome is no perpetuite but according to your labor and diligence ye ſhall continue, otherwiſe found not according and reaſonable warned of us ye ſhall departe. Yf it ſhall be ſo that at any tyme ye will departe of your owne mynde ye ſhall geve us a half Tears warninge.

Yf any controverſy be betwixt you and the highe maiſter ye ſhall ſtande at our diſcretion in every thinge.

Yf he will promiſe this, thenne let the mercers approve the Election of the Surmaiſter, and aſſigne him his Lodgeing in the old Chaunge.

His Wagis ſhall be vi *s.* viii *d. a weke and a Ly*ᵉ*ery gowne of* iiii *nob*ˡˢ *delivered in Clothe, he ſhall go to*

comyns with the Hyghe maister if he may conveniently.

He shall be absent in all the yere not above XXX dayes, and yet than for cause reasonable, and with licence had of the highe maister and also of the Surveyors.

In sekenes curable as aches, or suche sekenes for a tyme he shal be tolerated and have his full wayis.

Yf after his commynge he fall sick into Sickenes incurable as Lepry, or Frenche poxe, or after his longe labor in the Scole fall into age ympotent, thenne I commit him to the charite of the mercers, they of the coler of the Scole to provide him a lyvinge as it may be possible praying them to be charitable in that behalf.

Of both maisters at onys.

Yf both maisters be sicke at onys, thenne let the Scole cease for that while.

Yf there be suche sickneſſe in the citie contagious, that the Scole cannot continue, yet nevertheleſſe bothe maisters shall have theire wagis being always readie for to teache.

Neyther of these maisters shall take office of Lectorshype or Proctorshype or any such other besines, which shall let their diligence and their necessary labor in the Scole; yf they do and warned lawfully, yf they will not cease from suche besines, than lett them be warned to departe.

Lett the highe maister se the Scole to be kept cleane by the poor childe, and be swepte every Saturday, and also the leades, and from tyme to tyme to call upon the mercers for necessary reparations.

The Chapelyn.

There shall be also in the Scole a Preste, that dayly as he can be disposed, shall singe masse in the Chapell of the Scole, and pray for the children to prosper in good life and in good literature, to the honor of God and our Lord Christ Jesu. At his masse when the bell in the Scole shall knyll to sacringe, then all the children in the Scole knelynge in their seats shall with lift upp handes pray in the time of sacringe. After the sacringe when the

the bell knylleth agayne, they shall sitt downe agayne to theire bokes learninge. This Preste some good honest and vertuouse man shall be chosen from tyme to tyme by the Wardens and Assistance of the mercery, he shall also learne, or yf he be lerned helpe to teache in the Scole, if it shall seme convenient to the highe maister or else not. He shall have no benefice with cure nor service nor no other office, nor occupation, but attende allonly uppon the Scole, he shall teache the Children the Catechyzon and instruction of the Articles of the faythe and the X Commandments in Inglishe.

His Wagis shall be viii *l. by the yere, and a lyvery gowne of* xxvi *s.* viii *d. delivered in clothe.*

His chamber and Lodginge shall be in the newe house in the Olde Chayn, or in the maisters Lodging as shall be thought beste.

He shall not have his Rome by writinge, or seale, but at libertie according to his deserving.

His absence may be once in the yere, yf it nede be, as yt shall seme best to the surveyors of the scole for that yere. And than with license askyd and obteyned of the said Surveyors.

In Sekenesse he shall be nothing abridged of his wages, But let it be sene that he be hoole in body when he is chosen.

Yf he fall to unthriftiness and misbehaviour after lefull warning, let him be repellid and another chosen within viii *dayes or assone after as can be.*

The Children.

There shall be taught in the Scole Children of all Nations and Contres indifferently to the number of Cliii * *according to the number of the seates in the Scole. The Maister shall admit these Children as they be offirid from tyme to tyme, but first se that they canne saye the Catechyzon and also that he can rede, and write competently else let him not be admitted in no wise.*

A Childe at the first admission once for ever, shall paye iiii d. *for wrytinge of his name, this money of the admis-*

* Alluding to the Number of Fish taken by St. *Peter*, John xxi. 11.

missions shall the poor Scoler have that swepeth the Scole and kepeth the seats cleane.

In every Forme one principall childe shal be placid in the chayre, President of that forme.

The children shall come unto the Scole in the mornynge at vii *of the clocke bothe winter and somer, and tarye there untyll a* xi, *and returne againe at one of the clocke and departe at* v *and thrise in the daye prostrate they shall say the prayers with due tract and pawsing as they be conteyned in a table in the Scole, that is to say in the mornynge, and at none, and at Eveninge.*

In the Scole in no tyme in the yere, they shall use talough Candell in no wise, but alonly waxe Candell, at the costes of theyr frendes.

Also I will they bring no meate nor drinke, nor bottel nor use in the School no breakefasts, nor drinkings, in the tyme of learnynge in no wise, yf they nede drincke let them be provided in some other place.

I will they use no Cockfightinge, nor rydinge about of victorye, nor disputing at Saint Bartilimewe, *which is but fooliſh babling, and losse of time. I will also that they shall have no remedyes* [play-dayes]. *Yf the maister grantith any remedyes he shall forfeit* xl *s.* totiens quotiens *excepte the Kyng, or an Archbisshopp, or a Bisshop present in his own person in the Scole desire it.*

All these Children *shall every Childermas daye come to* Paulis *Churche and hear the Childe Bisshop sermon; and after be at the hygh masse, and each of them offer a* id. *to the Childe Bysshop* * *and with them the maisters and Surveyors of the Scole.*

In

* Mr. *Strype* in his *Memorials Eccleſiaſtical under Queen Mary*, p. 206. gives the following Account of the Ceremony of the Boy Biſhop mentioned in theſe Statutes, *viz.* 'Becauſe the way of celebrating St. *Nicolas* Day is ſo 'oddand ſtrange, let me add a Word or two explanatory of it. 'The Memory of this Saint and Biſhop *Nicolas* was thus ſolem-'niſed by a Child, the better to remember the holy Man even 'when he was a Child, and his Childlike Vertues when he be-'came a Man. The Popiſh Feſtival tells us, that while he lay 'in

In general processions when they be warnid they shall go twayne and twayne together soberlye, and not singe out, but say devoutlye tweyne and tweyne VII *Psalmes with the letanye.*

To theyr Urine they shall go thereby to a place appointed, and a poore Childe of the Scole shall se it conveyed awaye fro tyme to tyme, and haue the avayle of the Urine, for other Causes yf nede be they shall go to the watersyde.

If any Childe after he is receyved, and admitted into the Scole go to any other Scole, to learne there after the maner of that Scole, than I will that suche Childe for no mans suite shall be hereafter received into our Scole, but go

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'in his Cradle, he fasted *Wednesdays* and *Fridays*, sucking but 'once a Day on those Days. And his Meekness and Simplicity, 'the proper Vertues of Children, he maintained from his Child-'hood as long as he lived, and therefore saith the Festival, Chil-'dren do him worship before all other Saints. This Boy Bi-'shop, or St. *Nicolas*, was commonly one of the Choristers, and 'therefore in the old Offices was called *Episcopus Choristarum*, '*Bishop of the Choristers*, and chosen by the rest to this Honour. 'But afterwards there were many St. *Nicolass*, and every Pa-'rish almost had his St. *Nicolas*. And from this St. *Nicolas* Day 'to *Innocent*'s Day at Night, this Boy bore the Name of a Bi-'shop, and the State and Habit too, wearing the Mitre and the 'pastoral Staff, and the rest of the Pontifical Attire, nay and 'reading the holy Offices. While he went in Procession, he 'was much feasted and treated by the People, as it seems, much 'valuing his Blessing, which made them so fond of keeping this 'Holyday.

He mentions also, *p.* 208. a Procession on St. *Paul*'s Day by every Parish in the City, before which went two Schools, that is, first all the Children of the Gray Fryars, and then those of St. *Paul*'s School.

As also another general Procession on *March* 8, 1554. wherein the Processioners were all the Children of *Paul*'s School, *&c.*

These last are only mention'd to show how considerable S. *Paul*'s School was in that Reign, but seem not to be what is hinted at here of the Boy Bishop, of whom the learned Mr. *Gregory* of *Christ-Church* observes, in his posthumous Pieces. That there is one of them at *Scalisbury*, buried in his *Pontificalibus* as dying in that Office. I shall only remark, that there might this at least be said in favour of this old Custom, that it gave a Spirit to the Children, and the hopes that they might one Time or other attain to the real Mitre, made them mind their Books.

go where him lyſte, where his frendes ſhall thincke ſhall be better learninge. And this I will be ſhewed unto his frendes or other that offer him at his firſt preſenting in to the Scole.

What ſhall be taught.

As touching in this Scole what ſhall be taught of the maiſters and learned of the ſcolers, it paſſeth my witte to devyſe, and determyne in particular, but in general to ſpeake and ſume what to ſaye my mynde, I would they were taught always in good literature bothe Laten and Greke, and good autors ſuch as have the verrye Romayne eloquence joyned with wiſdom, ſpecially Criſten autors, that wrote theire wiſdome with clean and chaſte Laten, other in verſe or in proſe, for my intent is by this Scole ſpecially to encreaſe knowlege and worſhippinge of God and our Lord Chriſt Jeſu, and good Criſten life and maners in the Children. And for that entent I will the Children learne firſt above all the Catechizon in Engliſhe and after the Accidens, that I made, or ſome other, yf any be better to the purpoſe, to induce Children more ſpedely to laten ſpeeche. And then Inſtitutum Chriſtiani Hominis, *which that learned* Eraſmus *made at my requeſte, and the boke called* Copia *of the ſame* Eraſmus. *And then other authors Chriſtian, as* Lactantius, Prudentius, *and* Proba *and* Sedulius, *and* Juvencus *and* Baptiſta Mantuanus, *and ſuche other as ſhall be thought convenient and moſt to purpoſe unto the true laten ſpeeche, all Barbary, all corruption, all Laten adulterate which ignorant blinde foles brought into this worlde and with the ſame hath dyſtained and poyſonyd the olde laten ſpeche and the veraye Romayne Tongue whiche in the tyme of* Tully *and* Saluſt, *and* Virgill, *and* Terence, *was uſid, whiche alſo Sainte* Jerome *and Sainte* Ambroſe *and Saint* Auſten *and many holy Doctors lernid in theyre tymes. I ſaye that fylthines and all ſuche abuſion whiche the later blynde worlde brought in whiche more rather may be called blotterature then Litterature, I utterly abaunyſhe and exclude out of this Scole, and charge the maiſters that thy*

they teache alwaye that is beſte, and inſtruct the Children in Greke and redynge Laten in redynge unto them ſuche autors that hathe with wiſdome joyned the pure chaſte Eloquence.

THE MERCERS.

The Honourable Company of Mercers of London, *that is to ſaye, the Maiſter and all the Wardeins, and all the Aſſiſtence of the felowſhyppe, ſhall have all the care and charge rule and governaunce of the Scole, and they ſhall every yere choſe of their companye* II *honeſte and ſubſtantiall Men called the Surveyors of the Schole, whiche in the name of the hoole felowſhip ſhall take all the charge and beſineſſe about the Schole, for that one yere. They ſhall overſee and receave all the landes of the Scole, and ſee them repayred from tyme to tyme by their officers, and ſuch Officer as they appoint to be Renter, or to other beſyneſſe of the Scole for his more labor in the Scole beſyneſs; I wyll he have* XX s. *a yere, and a gowne price* XIII s 4 d.

The Surveyors of the Scole ſhall come into the Scole vi dayes before Xtmaſſe *vi dayes before* Eſter, *vi dayes before Saint* John *Baptiſte daye, and vi dayes before* Michaelmaſs, *and paye the highe Maiſter and the Surmaiſter, and the Preſte their quarter wages, and at the latir end of the yere, they ſhall gyve accompte to the Maiſters, Wardens and Aſſiſtence of the Felowſhype.*

Their accompts ſhall be about Candlemaſſe, *three dayes before or three dayes after* Candlemaſſe, *In that daye appoynted ſhall be an Aſſembly, and a litell Dinner ordeyned by the Surveyors not exceedinge the pryce of fower nobles.*

In that daye they ſhall call to a Rekeninge all the eſtate of the Scole, and ſee the accompte and diſcharge the olde Surveyors, and to the younger choſe another and in that daye after the accompte they ſhall geve to the Maiſter Warden a Noble yf he be preſent

or

or elſe not. To eche of the other Wardens V s. yf they be preſent or elſe not.

To the Surveyors eche of them XI s. for theyre labors for that yere. For theyr Ryding and vyſityng of theyre landes to eche of them XI s. yf they ryde.

The Clerke of the Mercery ſhall inacte all thinges that daye and have for his labor iii. s. iiii d.

See that the Stuarde bring in his Court Rolles ear he have his fee.

See that the Bayliffes renewe theyr Rentalls every yere. Let not the landes of the Schole, but by the ſpace of five yeres.

That is ſpared that daye in Rewardes and Charges lett it be put in the Treaſure of the Scole.

They ſhall dyvers tymes in the Quarter come to the Scole and ſee how they do.

Every yere at the foot of the accompte all ordynary Charges done, the overplus of the Manye which at this daye is extemed, this I hooly gyve to the felowſhippe of the Mercery to the mainteyning and ſupporting and repayring of that longeth to the Scole from tyme to tyme.

And Albeit my mynde is that they ſhall have this ſurpluſage for thentent aboveſeyd, yet neverthelefs I will the ſayd ſurpluſage as much as ſhall be ſpared of it, above reparations and caſuelties at every accompte be brought and put in a cofir of Iron gyven of me to the Mercers ſtandynge in ther Hall, and there from yere to yere remayne aparte by it ſelf that it may appere how the Scole by the owne ſelfe maynteneth it ſelf. And at length over and above the own lyvelode; if the ſaide Scole ſhall grow to any further charge to the Mercery that than alſo that may appere to the laude and prayſe and Meryte of the ſayde felowſhippe.

Libertye to declare the Statutes.

And notwithſtanding theſe Statutes and ordinances before written in which I have declared my mynde and will

will. Yet becauſe in tyme to come many thyngs may and ſhall ſurvyve and growe by many occaſions and cauſes whiche at the making of this booke was not poſſible to come to mynde. In conſideration of the aſſured truthe and circumſpect wiſedome and faithfull goodnes of the moſt honeſt and ſubſtantial felowſhype of the mercery of London *to whome I have commytted all the care of the Schole, and truſtyng in theyre fidelite and love that they have to God and man and to the Scole, and alſo belevyng verely, that they ſhall allwaye drede the great wrath of God. Both all this that is ſayde, and all that is not ſayde whiche hereafter ſhall come unto my mynde whyle I live to be ſayde, I leve it hoolely to theyre diſcretion and charite: I mean of the Wardens and Aſſiſtances of the Felowſhype with ſuche other counſell as they ſhall call unto them good lettered and learned men, they to adde and diminiſhe of this boke, and to ſupply in it every defaulte. And alſo to declare in it every obſcurite and darknes as tyme and place and juſt occaſion ſhall require; calling the dredefull God to loke uppon them in all ſuche beſynes and exorting them to feare the terrible judgment of God whiche ſeeth in derkneſs, and ſhall render to everye man accordynge to his workes. And finally prayinge the great Lorde of mercye for theyre faythfull dealing in this matters now and alweye to ſend unto them in this worlde muche wealthe and proſperyte, and after this lyfe muche joye and glorye.*

The Landes of the Scole.

	l.	*s.*	*d.*
Fyrſte of the olde Scole		xx	
Item *the* iiii *Shoppes in the* Holde of Berel	iiii		
Item *the tenements in* Bridge-ſtrete	viii	vi	viii
Item *the tenements in* Soperlane	vi	xiii	iiii
Item *the tenements in* Poding-lane	vi	xiii	iiii
Item *the holdes without* Aldgate	vi	xviii	
Summa	xxxiii	xi	iiii

Item

	l.	s.	d.
Item *the Maners and Landes and tenements in the Counte of* Buck.	lii	xi	ix
Item *the Maner of* Vach *in* Barton *with the members*	viii	iiii	vi ob
Item *the Maner of* Berwicke	viii		
Item *of landes in* Colcheſter	iii	xiii	iiii
Summa	lxxii	ix	vii ob

	s.
Item *a tenement and certen cloſes late in the holde of* William Role *by the yere*	l
Item *a tenement and a Cloſe late in the holde of* Clyfton	xxvi viii
Item *a cloſe late in the holde of maiſter* Wellis	xxiii iiii
Item *another litell cloſe in the holde of the ſame maiſter* Wellis	v
Item *a barne late in the holde of the ſame man*	vi viii
Item *of* Edmonde Role *for* iiii *Acres of Lande of the backeſide of* White-hart-ſtrete	v
Item *of* Chryſtopher Hall *for certen lande late* John Atfeux *by the yere*	vii
Item *of the ſame* Hall *for* viii *acres of Lande in* London *felde*	xvi
Item *of Mr.* Cryſtofer Middleton *for a certen Tenement there*	xx
Item iiii *little tenements there*	xiii iiii
Item ix *acres paſture next the place there*	xxx
Item *a place with gardens there*	xl
Summa	xviii xvi

Payde

	l.	s.	d.
Payde to the Bisshopp of London *yerely at* iiii *termes of landes and tenements before*	lii	iiii	
Summa clar	xvi	iii	viii
Summa totalis	cxxii	iiii	vii ob
Whereof deducted for the Shoppes in the holdyng of Berell *for a certain tyme*	iiii		
Remayneth clere	cxviii	iiii	vii ob

Charges Ordinare out payde yerely.

To the hye maister	lii Marc.		
The under maister	xxvi Marc.		
The Preste	viii		
Theyr Lyverye	iiii		
The Supervisours	iiii		
For the visitation of landes	iiii		
The Clerke	iii	iiii	
The maister Warden	v		
To Stuardes	xl		
To Baylyffs	xl		
The Costes of the dyner	xxvi	viii	
The officer of the mercery Renter of the Scole	xx		
For his gowne	xiii	iiii	
Summa	lxxix	viii	iiii
So resteth to the Reparations Suyte. Casuelties and all other Charges extraordinarye	xxxviii	xvi	iii ob

Joannes Colett fundator nove Scole manu mea propria.

Numb. VI.

An Account of the High Maſters of St. Paul's *School.*

WILLIAM LILLY, the firſt Maſter of this School, was born at *Odiam* in *Hampſhire:* After he had travell'd abroad in *Italy*, where he acquir'd the Knowledge of the *Greek* and *Latin* Tongues, and had made ſome Stay in the Iſle of *Rhodes* for the ſame Purpoſe, having alſo viſited *Jeruſalem*; at his Return to *England*, he ſet up a private School, till Dr. *Colet* pitch'd upon him for the Head Maſter of his new erected School at *Paul's*, where he taught ten Years; preferring him the rather for his being a married Man, and the Father of many Children: He was the Godſon of the famous *William Grocyn*, who dying in 1522, left a Legacy to him. The *Latin* Grammar commonly uſed goes under his Name, though, as is before ſhewn, his Patron Dr. *Colet*, and others, had a Hand in it; however, he is ſaid to be the firſt *Engliſh* Traveller that brought *Greek* out of *Italy* to *Oxford* about the Year 1490 [a]. He was Author and Tranſlator of ſeveral miſcellaneous Pieces [b], tho' Mr. *Wood*, in his Account of him, forgets

[a] Polidore Vergil *gives him this Character: That he was*, Vir (quemadmodum dicit Horatius) integer vitæ ſceleriſq; purus poſtquam in Italia aliquot Per annos perfectis literis operam dederat domum reverſus Anglorum primus eas docuit. *Angl. Hiſt. lib.* 26. *folio* 1534.

[b] Gulielmus Lilius Mori ſodalis, cum quo vertendis Græcis Epigrammatibus jam olim colluſit, quæ progymnaſmatum titulo ſunt inſcripta, Britannus eſt, vir omnifariam doctus, non modo Græcos Authores, ſed & ejus nationis mores vernaculos domeſtice notos habens, ut qui in inſula Rhodo, fuerit aliquos annos commoratus; is nunc ludum literarium quem Londini *Coletus* inſtituit magna cum laude exercet. *Beati Rhenani Epiſtola ad Bilibaldum in principio Epigram. Thomæ Mori* 4to. *Baſ.* 1518.

forgets to mention any of them; he was greatly valu'd by the Learned Men of his Time; we have a great Elogy of him in *Ric. Pace*'s Ded. Epiſt. to *Colet*, prefix'd before his Book of *The Uſe of Learning*, ſet down in this Appendix.

He compos'd (in Gratitude to his Patron Dean *Colet*) the Epitaph in *Latin* Verſe which was inſcrib'd upon his Monument in St. *Paul*'s Church.

He himſelf died of the Plague, in the Year 1522, was buried in St. *Paul*'s Church, having on a braſs Plate fixed in the Wall by the North Door, an Epitaph compoſed by his Son *George Lilly*, and was as follows:

Gulielmo Lilio
Paulinæ Scholæ olim Præceptori
Primario, & Agnetæ conjugi
ſacratiſſimo in hujus Templi
Cœmiterio hinc a tergo
Nunc deſtructo, conſepultis
Georgius Lilius
hujus Eccleſiæ Canonicus
Parentum Memoriæ
Pie conſulens
Tabellam hanc ab amicis conſervatam
hic reponendum curavit.

Eraſmus gives *Lilly*, before the Epiſtle to the *Syntax*, this Character: That he was *Utriuſq; literaturæ haud vulgariter peritus & rectè inſtituendæ pubis artifex*; i. e. That he was a Man ſingularly Skilful in both Kinds of Literature, (*Latin* and *Greek*] and an Artiſt in the bringing up of Youth. He had many great Scholars who prov'd afterwards famous in their Generations, as *Lupſet*, Sir *Anth. Denny*, Sir *Edw. North*, Sir *Will. Paget*, &c.

His Son in Law and Succeſſor *Ritwyſe* has left theſe Verſes on him:

Vivere perpetuis ſi poſſunt nomina chartis,
Ac Cineri quemquam eſt fas ſupereſſe ſuo;
Crede tuo hoc, Lili, Doctrinæ munere claro,
Dignus es æterna poſteritate frui.

His own Son *George*, being born in *London*, was educated in *Magdalen* College in *Oxford*, travell'd afterwards to *Rome*, where he was received into the Protection of Cardinal *Pole*, and became noted there for his ſingular Parts and Learning; and after his Return, (in Queen *Mary*'s Reign) was made Canon of St. *Paul*'s Cathedral and Prebendary of *Canterbury*. He was Author of *Elogia Doctorum Virorum in Anglia, & Chronicon Angl. Regum* 4to. *Francof.* 1565.

JOHN RITWYSE or *RIGHTWYSE*, in *Latin* [a] *Juſtus*, was the ſecond Head Maſter, having before been Mr. *Will. Lilly*'s Uſher. He was born at *Sawl* in *Norfolk*, educated in *Eaton* School, elected into King's College in *Cambridge* a° 1507. He made the Tragedy of *Dido* out of *Virgil*, and acted the ſame with the Schollars of his School before Cardinal *Wolſey*, with great Applauſe. He married *Dionyſia* the Daughter of Mr. *Will. Lilly*, whom he ſucceeded in the Head Maſter's Place, 24. *Hen.* 8*th.* a° 1522. After his Death, ſhe was married again to *James Jacob*, one of the Maſters of this School, by whom ſhe had a Son, call'd *Polydore Jacob*, probably the Godſon of *Polyd. Virgil.* This *Ritwyſe* was a moſt eminent *Grammarian* and Critick;

[a] *Leland* dedicates a Copy of Verſes to him under the following Title:

Ad Juſtum Paulinæ Scholæ Moderatorem.

Qui linguas teneras nova refingis
Quadam dexteritate, nec ruinam
Muſarum pateris nitentium ullam
Tu nunc Juſte, meum manu benigna
Carmen ſuſcipe ———

Critick; he reviſed and corrected his Father *Lilly*'s *Latin* Grammar, and made uſeful Additions to it; for whereas the Grammar, as compleated by *Lilly*, was moſtly in Proſe *Latin*, under the four Parts of *Orthographia*, *Etymologia*, *Syntaxis*, and *Proſodia*, Maſter *Rytwyſe* put the finiſhing Hand to *Propria quæ maribus*, and like Rules of finding the Præterperfect Tenſes and Supines of Verbs, called *As in preſenti* [a]; as Mr. *Robinſon* afterwards added the Rules of *Heteroclites*, beginning *Quæ Genus*, &c. He was Head Maſter ten Years, as his Father in Law had been before him, and dying in the Year 1532, was ſucceeded by

RICHARD JONES, who entred upon the Government of the School the ſame Year, of whom a Learned Foreigner gives a very good Character [b].

THOMAS FREEMAN ſucceeded in 1549, having remain'd here ten Years, gave Way to,

JOHN COOK, M. A. admitted into *King*'s College *Cambridge* a° 1533, he ſeems to be a Native of *Lincolnſhire*, and School-fellow with the Lord Treaſurer *Burleigh*, as may be conjectur'd from a Letter of the ſaid *Cook*, to the ſaid Lord, thankfully acknowledging the obliging Reception that great Miniſter of State, once gave him after a long Abſence and

[a] *Gulielmi Lilii* Grammatici & Poetæ eximii, *Paulinæ* Scholæ olim Moderatoris, de generibus Nominum ac Verborum præteritis & ſupinis Regulæ pueris apprime utiles. Opus Recognitum & adauctum cum Nominum ac Verborum interpretamentis, per Joannem Rituiſſum Scholæ Paulinæ Præceptorem.

Antverpiæ apud *Michaelem Hillenium*.
——An. M.D.XXXIII

[b] ——Lilio mortuo Ryghthuſus & Ryghthuſo *Ricardus Jony*, homo doctus atq; modeſtus ſucceſſerit. *Polyd. Verg.* Urb. Angl Hiſt. p. 1534.

Intermiſſion of Acquaintance. He was Rector of *North-Cadbury* in *Somerſetſhire*, given him by the Earl of *Huntingdon*, by the Intereſt of Lord *Burleigh*.

We have nothing more to remark of him, but that he ſucceeded in this Place the very Year that Queen *Elizabeth* came to the Crown, and by his Direction and Care, one of the Schollars of his School ſpoke a congratulatory Oration to Her in Her Paſſage through the City, as She came overgainſt the School, with ſome Verſes to the ſame Purpoſe; which were graciouſly received by Her Majeſty, and are as follows out of *Holingſhed*'s Chronicle, Vol. II. p. 1177.

Philoſophus ille Divinus Plato *inter multa præclare at ſapienter dicta, hoc poſteris proditum reliquit; Rempublicam illam felicissimam fore, cui princeps ſophiæ ſtudioſa, virtutibuſq; ornata contigerit. Quem ſi vere dixiſſe cenſeamus (ut quidem veriſſime) cur non terra Britannica plauderet? Cur non populus gaudium ac lætitiam agitaret? Immo, cur non hunc diem, albo (quod aiunt) lapillo notaret? Quo princeps talis nobis adeſt, qualem priores non viderunt, qualemq; poſteritas haud facile cernere poterit, dotibus quam animi, tam corporis undiq; felicissima. Caſti quidem corporis dotes ita apertæ ſunt, ut oratione non egeant. Animi vero tot tantaq; ut ne verbis quidem exprimi poſſint. Hæc nempe regibus ſummis orta morum atq; animi nobilitate genus exuperat.*

Hujus pectus Chriſti *Religionis amore flagrat. Hæc gentem* Britannicam *virtutibus illuſtrabit, clipeoq; juſtitia teget. Hæc literis* Græcis *&* Latinis *eximia, ingenioq; præpollens eſt. Hac imperante pietas vigebit,* Anglia *florebit, aurea ſecula redibunt. Vos igitur* Angli *tot commoda accepturi,* Elizabetham Reginam *noſtram celeberrimam, ab ipſo* Chriſto *hujus regni imperio deſtinatam, honore debito proſequimini. Hujus imperiis, animo libentiſſimo ſubditi eſtote, voſq; tali principe dignos præbete, & quoniam pueri non viribus ſed precibus officium preſtare poſſunt, nos alumni hujus* Scholæ *ab ipſo* Coleto *olim Templi* Paulini *Decano extructæ, teneras palmas ad cœlum tendentes,*

dentes, Chriſtum *Opt. Max. precaturi ſumus, ut tuam celſitudinem annos* Neſtoreos *ſummo cum honore* Anglis *imperitare faciat, matremq; pignoribus charis beatam reddat.* Amen.

Anglia *nunc tandem plaudas, lætare, reſulta,*
Præſto jam vita eſt, præſidiumq; tibi.
En tua ſpes venit, tua gloria, lux, decus omne,
Venit jam ſolidam quæ tibi præſtat opem,
Succurritq; tuis rebus quæ peſſum abiere,
Perdita quæ fuerant hæc reparare volet.
Omnia florebunt, redeunt nunc aurea ſæcla,
In melius ſurgent, quæ cecidere bona.
Debes ergo illi totam te reddere fidam,
Cujus in acceſſu commoda tot capies.
Salve igitur dicas, imo de pectore ſummo
Elizabeth *regni non dubitanda ſalus.*
Virgo venit, veniatq; optes comitata deinceps,
Pignoribus charis, læta parens veniat.
Hoc Deus omnipotens ex alto donet olympo,
Qui cœlum & terram condidit atq; regit.

WILLIAM MALIN, or *MALIM*, of King's College in *Cambridge* afterwards liv'd at the Court, Son (perhaps) to *John Malim* Phyſician, buried in St. *Peter's Cornhill*, *London*, and that gave 40 *l.* to the Poor of the Pariſh; a neat Schollar, writ a fine Hand, and Maſter of a very good *Latin* Style, and had been a great Traveller, having ſeen *Conſtantinople*, *Antioch*, *Jeruſalem*, and many other famous Cities in *Aſia*. Upon his Return, he was preſented to Secretary *Cecyl* by Sir *Ambroſe Cave*, The Secretary retain'd him at his Table, and he with the then Earl of *Leiceſter*, recommended him to the Queen. Sir *Will. Cecyl* afterwards employ'd him to retrieve what he could of the Writings of Sir *Tho. Chaloner*, and he prepared and publiſhed his ingenious Work, *De Republ. Anglorum*, wrote in *Latin* Verſe. He had two great Patrons, (*viz.*) the aforeſaid *Cecyl*, after Lord Treaſurer, and the great Earl of *Leiceſter*. After he had

had been near ſeven Years Maſter of this School, he grew weary of his Work, in Rolling of *Siſiphus*'s Stone, (as he call'd it) and applied himſelf to his great Patron the Lord Treaſurer, acquainting him with his Reſolution of Reſigning, and praying his Favour to provide him ſomewhat more agreeable, more eaſy, and more profitable Employment, (for in thoſe Times the Salary was not ſo weighty and encouraging as ſince it hath been;) he complained to his foreſaid Patron, *Me nimium paupertate gravari, libertate privari, conculcari doctrinam, ſpes meas exinaniri*; he deſir'd not, he ſaid, a Freedom from all Labours, but

Mitius exilium, pauloq; quietius opto.

he wiſhed for a milder and more quiet Baniſhment; concluding his Letter with theſe Verſes:

Adſis tu Cynoſura mihi, ter nobilis Heros,
Ne tenui in menſa deſit mediocre ſalinum,
Ne nimium fractum, me rodat triſtis egeſtas,
Neve ego perpetuo curis involvar acerbis.
Hæc mea vota precor ſupplex, ne ſegnius hauri
Candide Mecænas, unus qui ſingula poſſis.
Sic tibi multiplices current faliciter anni
Proſpera magnanimi, numeres & luſtra Metelli.

He ſtay'd about two Years after this Application to the Lord Treaſurer, and then departed, and ſeems to have got a Prebendſhip of *Lincoln*, and became afterwards Maſter of *Eaton* School.

JOHN HARRISON, M. A. he was alſo of *King*'s College in *Cambridge*: A great Antiquary for Coins, and *Engliſh* Hiſtory. He had ſome Conteſt with the *Mercers* about his Salary, and by an Order agreed and eſtabliſh'd, it was conſiderably increas'd to him and his Succeſſors [a]. He was Maſter 15 Years.

RICHARD

[a] Mr. *Strype* in his Additions to *Stow*'s Survey.

RICHARD MULCASTER came in Upper Maſter in the Year 1596, he was born in the City, at leaſt the County of *Carliſle*, Mr. *Strype* ſays more largely *Cumberland* or *Weſtmorland*, Educated in *Eaton* School, elected Scholar of *King*'s College in *Cambridge* in 1548, and Student of *Chriſt*'s Church in *Oxford* in the Year 1555, (as Mr. *Wood* ſays.) He was choſen the firſt Maſter of *Merchant Tailors* School in *London*, *anno* 1561, where, after he had ſpent 25 Years, and had brought up many excellent Scholars, among whom the moſt Eminent was *Lancelot Andrewes*, afterwards Biſhop of *Winchester*, who had alway ſuch a Regard for him, that he placed his Picture over his Study Door, and in his laſt Will, left his Son *Peter Mulcaſter* a Legacy of 20 Pounds [a]. The *Merchant Taylors* were deſirous to have had him ended his Days in their Service; but as Mr. *Strype* ſays, he did not care to do ſo, ſaying *Fidelis ſervus perpetuus Aſinus.*

Such was his Diſcipline in his School, that the Indulgence of Parents rather increaſed than mitigated his Severity on their offending Children; but though he was, as one calls him [b], *Plagoſus Orbilius*, yet this ſomewhat qualified the Matter, he was impartial.

He was alſo of great Account for his Learning of all Sorts at that Time, eſpecially for his Knowledge of the *Oriental* Languages, for which he was highly valued by that great *Engliſh Rabbi*, *Hugh Broughton*. For the Uſe of his School, he wrote a Catechiſm in *Latin* in *Hexameter* and *Pentameter* Verſes; and two Books, the former he dedicated to Queen *Elizabeth*, it being of publick Service, (*viz.*) Concerning the Training up of Children in both Health and Learning: The latter, or *Elementarie*, teaches the Writing of *Engliſh*,

[a] Biſhop *Buckridge*'s Funeral Sermon for the ſaid Biſhop, at the End of Biſhop *Andrews*'s Century of Sermons.

[b] Dr. *Fuller*.

Engliſh, dedicated to the Earl of *Leiceſter*. *This is mentioned in the Catalogue of Authors before Mr.* Strype's *Edit. of* Stow's Survey *of* London. Having reſigned *Paul's* School three Years before his Death, we find him Prebendary of *Yatesbury* in the Church of *Sarum*, and at the ſame Time, if not ſoon afterwards in the Rectory of *Stanford Rivers* in *Eſſex*, given him by Queen *Elizabeth*; where he died 15 *April*, 1611, and lies there buried in the Chancel of that Church.

ALEXANDER GILL, *Senior*, born in *Lincolnſhire* 27 *Febr.* 1564. admitted Scholar of *Corpus Chriſti*, *Oxon.* in *Sept.* 1583. M. A. 1590. left the College and became an Inſtructor of Youth (poſſibly in *Norwich*) where he lived in 1597, and then wrote his Treatiſe of the Trinity. In 1608, he became the chief Maſter of St. *Paul's* School, eſteemed by moſt Perſons to be a learned Man, a noted Latiniſt, Critick, and Divine; and alſo to have ſuch an excellent Way in training up of Youth, that none in his Time went beyond him. He died in his own Houſe in St. *Paul's-Church-Yard*, 17 *Nov.* 1635. and was buried in *Mercers-Chapel*, or rather the Anti-Chapel, near the Monument of Mr. *Brown* and Mr. *Fiſhbourne* *. He wrote a Book (as Mr. *Strype* ſays) entituled, *Logonomia*; for amending and rectifying the writing of the *Engliſh* Language; and being a Divine, as well as a Critick, he wrote that Tract (before mentioned) of the Trinity in Unity againſt a certain Anabaptiſt: And another Book entituled, *Sacred Philoſophy of Holy Scripture*.

ALEX. GILL Jun. 1635. (was made Maſter here) born in *London*, Commoner of *Trinity-College*, *Oxon.* in the Beginning of 1612. having an Exhibition from the *Mercers* Company. When *M. A.* he became Uſher under his Father in St. *Paul's* School, and

* Wood's Athen.

and under *Thomas Farnabie*, the famous School-master in *Goldsmith's* Rents. He succeeded his Father in the Office of Chief Master 1635. and in the next Year took the Degree of Doctor of Divinity, being then accounted one of the best *Latin* Poets in the Nation. In 1640, he was removed from the School with an Allowance of 25 *l. per Ann.* whereupon he taught certain Youths privately in *Aldersgate-street, London*, where he died in 1642, and was buried in the Church of St. *Botolph* without *Aldersgate*. To what Mr. *Wood* says of Dr. *Gill*, Mr. *Strype* only adds, that he was not only one of the best *Latin* Poets of his Time; but that many Pieces of his Poetry are extant, but doth not mention where. He has a Copy of *Latin* Verses before Lord *Verulam's*, *Instauratio magna*, and probably some others of the like Nature. He remained Master of the School the shortest Time of any Master before or since; coming in 1635. and being removed five Years after, very probably for his too great Severity, though with the above mentioned Allowance.

JOHN LANGLEY, born near *Banbury* in *Oxfordshire*, Commoner of *Magdalen Hall, Oxon*, 1612. took the Degrees in Arts, and some Years after was made Master of the College School, and Prebendary of the Cathedral Church of *Gloucester*, elected chief Master of St. *Paul's* School in *Jan.* 1640. an excellent Linguist, Grammarian, Historian, Cosmographer, and Artist; as also a most judicious Divine, and great Antiquary, yet a Puritan, and a Witness against Archbishop *Laud*. He died in his House joining to St. *Paul's* School, 13 *Sept.* 1657. and was buried in *Mercers-Chapel*, with a funeral Sermon by Dr. *Edward Reynolds*, touching the Use of humane Learning, wherein he said much to the Honour of the Defunct. He was so much in Favour with the worshipful Company of *Mercers*, his Patrons, that they accepted of his Recommendation of his Successor. Mr. *Strype* says, he was a general Scholar,

and

and especially a great Antiquary in Matters of our own Country, of the Stories and Curiosities whereof, he made a considerable Collection in his Travels. He was known and belov'd by the learned *Selden*. He compos'd a short Rhetorick, and a compendious *Prosodia* for the Use of his School, besides divers Amendments, Additions, and Explanations of the *Latin* and *Greek* Grammars used by his Scholars. He had a very awful Presence and Speech, that struck a mighty Respect and Fear in his Scholars, which, however, wore off after they were a little us'd to him, and his Management of himself towards them was such, that they both lov'd and fear'd him. He was a single Man; when buried, all the Scholars attended his Funeral, walking before the Corps (hung with Verses instead of Escutcheons) from the School thro' *Cheapside*, with white Gloves on, to *Mercers-Chapel*. His funeral Text was in *Acts* VII. *And Moses was learned in all the Wisdom of the Ægyptians*, in which *, Dr. *Reynolds* says, 'He was learned in the whole Body of Learning; not only an excellent Linguist, and Grammarian, Historian, Cosmographer, Artist; but a 'most judicious Divine, and a great Antiquary in 'the most memorable Things of this Nation. Into 'whatsoever Parts of the Land he travell'd, he was 'able to refresh and to instruct his Fellow-travellers in the most remarkable Particulars of every 'Country. *Pausanias* was not more accurate in the 'Description of *Greece*, than he of *England*. And 'I have heard, that he had it sometimes in his 'Thoughts to have published something in this 'Kind. He was a Man of a solid Judgement; he always spake *e sulco pectoris*; and I have not without 'very

* St *Paul*'s School flourishes this Day as much as ever under the Care of Mr. *John Langley*, the able and religious Schoolmaster thereof. Dr. *Tho. Fuller*'s *Church History*, p. 168.

'very great Satisfaction, heard him give his Notions upon difficult Places of Scripture, and Arguments of Divinity in ordinary Diſcourſe, as if he had elaborately ſtudied them; *ſays he*, I never knew any learned Subject ſpoken of in his Company, wherein he was not able moſt dexterouſly to deliver his Opinion. He was a Man of a copious Diſcouſe, but withal ſo ſolid a Judgement, as did ever delight his Auditors, never weary them.

'He was moſt exactly anſwerable to the Truſt of his Place; *Opprimi potius onere officii maluit, quam illud deponere*, as once *Tully* ſpoke. It was hardly poſſible for any Friend, by any Importunity, to draw him from a moſt punctual Obſervation of timely Attendance upon the Duties of his Place. And ſo tenderly fearful was he of Miſcarriage herein, and ſo ſenſible of any the leaſt Defect, that in a former Sickneſs he deſired, if he ſhou'd then have died, to have been buried at the School-door, in regard he had in his Miniſtration there, come ſhort of the Duties which he ow'd unto the School. *See more in the ſame* Sermon in Biſhop *Reynolds* Works, Fol. *Lond.* 1679. p. 881.

SAMUEL CROMLEHOLME, or *Crumlum*, of *Corpus Chriſti*, *Oxon.* who (as Mr. *Strype* ſays) was remov'd from the Government of *Glouceſter* School hither. I am apt to believe it ſhou'd have been *Dorcheſter*, where I am aſſured he taught School with great Reputation for ſeveral Years. He was πολύγλωτ, one that underſtood a great many Languages, and exceeded his Predeceſſor in that part of Learning; in his Time the School was burnt in the great Fire, and he loſt an incomparable Library, for he was very curious in Books; but he lived to teach School there again after the beautiful rebuilding of it. He died a married Man, but without Children. He was very happy in ſending out many excellent Scholars from under his Care. And this (as Dr. *Fuller* ſays), ſhould, amongſt other Motives, make

make Schoolmaſters careful in their Place, becauſe the Eminencies of their Scholars, have commended the Memories of their Schoolmaſters to Poſterity, who otherwiſe in Obſcurity, had altogether been forgotten. Who had ever heard of *R. Bond* in *Lancaſhire*, but for the Breeding of learned *Aſcham* his Scholar? Or of *Hartgrave* in *Brundly* School in the ſame County, but becauſe he was the firſt that did teach the worthy Dr. *Whitaker*; nor do I honour the Memory of *Mulcaſter* for any thing ſo much as for his Scholar, that Gulf of Learning, Biſhop *Andrewes*. This made the *Athenians* (ſays [a] the ſame Author) the Day before that great Feaſt of *Theſeus* their Founder, to ſacrifice a Ram to the Memory of *Conidas* his Schoolmaſter that firſt inſtructed him. I could enumerate many of this Man's Scholars who arriv'd to great Eminency of one kind or other, beſides the Great Duke of *Marlborough*, Bp. *Cumberland*, Mr. *Dodington*, Dr. *Gower*, Mr. *Strype*, &c. were it needful.

THOMAS GALE, D. D. was born at *Scruton* in *Yorkſhire*, and educated at *Weſtminſter* School, from whence he went to *Cambridge*, was admitted into *Trinity* College, and afterwards became Fellow of the ſame, and *Greek* Profeſſor of the Univerſity. In 1672 he was choſen Head Maſter of St. *Paul's* School in *London*, and had the Honour to be employed by the City in writing their elegant Inſcriptions on the Monument, erected in Memory of the dreadful Conflagration 1666. In the Year 1676, he was made Prebendary of St. *Paul's*, being one of them called *Conſumpt. per Mare*. He was alſo a Member of the *Royal Society*, and gave to the Repoſitory of *Greſham* College, a *Roman* Urn with its Aſhes. About the Year 1697, he gave to the new Library of *Trinity* College a great Number of curious *Arabick* Manuſcripts; after

[a] *Fuller's* Holy State, p. 101. *Cantabrig.* 1648.

after he had continued Head Master of St. *Paul's* School for 25 Years, he was in the Year 1697, made Dean of the Metropolitan Church of *York*, where he kept a good Table, and was particularly remarkable for his Care and good Government, and Repairing and Beautifying the Fabrick of the Cathedral. As to his Character, he was a learned Divine, a great Historian, Antiquary, and one of the best *Grecians* of the Age; *and to whom I must ever own my self indebted upon many Accounts.*

The several Works he has publish'd, are undeniable Evidences of his indefatigable Industry and Labour, of which this following is a Catalogue: 1. Herodoti *Halicarnassæi Historiarum*, Lib. 9. 2. Jamblicus *de Mysteriis Ægyptiorum.* 3. *Rhetores Selecti.* 4. *Historiæ Poeticæ Scriptores Antiqui.* 5. *Opuscula Mythologica, Physica, & Ethica.* 6. *Græcum Psalterium juxta Exemplar Alexandrinum.* 7. *Historiæ Britannicæ & Anglicanæ Scriptores* XXV. Vol. II. Besides which there were amongst his Papers, Manuscripts very near ready for the Press: 1. Jamblicus *de Vita Pythagoræ.* 2. *Origines Philocalia variis MSS. collecta emendata, & nova Versione donata.* 3. *Antonini Imperatoris Itinerarium Inscriptionibus & Scholiis illustratum.* And, 4. *Sermons on several Festivals:* The two last were published since his Death.

He was Master of a noble Library of choice and valuable Books, as well as of a curious Collection of many esteem'd Manuscripts, which, with his Estate, he has left to his worthy Son *Roger Gale* Esq; As he was conversant with the Learned of our Nation, so also he was well known to Foreigners, and had a particular Correspondence with *Huetius, Mabillion, Baluzius, Jacobus Cappellus, Sebastian Feschius, Jo. Rudolfus, Westenius* of *Basil, Henry Westeinius* of *Amsterdam, Grævius, Ludovicus Picques*, and many others. He departed this Life in the 67*th* Year of his Age, at the Deanery of *York*, *April* the 8*th*, 1702.

Dr.

Dr. *Gale* was interr'd at the East End of the Cathedral Church of *York*, and over him is a black Marble with the following Epitaph.

Æ. M. S.
Thomæ Gale S. T. P. Decani Ebor.
Viri, si quis alius
ob multifariam eruditionem
Apud suos exteroſq; celeberrimi,
Quale nomen & ſui deſiderium
Poſteris reliquit.
Apud Cantabrigienſes,
Collegium S. S. Trinitatis &
Græcæ linguæ Profeſſoris Regii Cathedra;
Apud Londinates,
Viri literatiſſimi in Rempublicam
& patriæ commodum
Ex gymnaſio Paulino emiſſi,
Apud Eboracenſes,
Hujus res Eccleſiæ,
Heu! vix quinquennio
At dum per mortem licuit
Sedulo & fideliter adminiſtrata,
Et ubicunq; agebat donata luce
Veneranda linguæ Græcæ,
Et Hiſtoriæ Anglicanæ
Monumenta
Marmore loquaciora,
Perenniora,
Teſtantur.
Ob. Apr. viii *A. S. H.* 1702 *æt. ſuæ* LXVII.

JOHN POSTLETHWAYTE, M.A. born at *Millom* in *Cumberland*, Maſter of St. *Martin's* School in the Fields, founded by Archbiſhop *Teniſon*, where by

by his ſingular Induſtry and happy Way of Teaching Youth, he acquired ſuch a Character from Perſons of the higheſt Rank, that he was choſen to St. *Paul*'s School *anno* 1697, upon Dr. *Gale*'s Promotion to the Deanery of *York*, where he remitted nothing of his wonted Diligence, and from whence alſo he ſent forth very excellent Scholars, who have ſince made a Figure in ſeveral Stations of Life. We have a juſt Character of him in the Reverend Dr. *Hancok*'s Sermon at his Funeral, preach'd at St. *Auſtin*'s Church at his Interment, which may ſuperſede any thing farther that I can ſay of him; only the Reader will forgive me in Paying a Debt of Gratitude to his Memory by Inſerting the Epitaph deſign'd for him in the aforeſaid Church, which will give a true Idea of him, eſpecially as it concerns that Character upon which he ſtands in this Place, a good *Schoolmaſter*, and his inceſſant and almoſt unparallel'd Labours to the very laſt; as alſo his publick Benefactions, and Gratitude, both to his great Patron Archbiſhop *Teniſon*, who rais'd him; and to *Merton* College in *Oxford*, where he was educated, and took the Degree of Maſter of Arts. Upon the Experience and thorough Knowledge of him, the ſaid Archbiſhop *Teniſon* recommended him with a moſt ample Commendation to the *Mercers* Company, which Mr. *Strype*, in his Survey, has ſet down at large, to ſay nothing of other very conſiderable Perſons who did the ſame. I ſhall only add the Clauſe of his *Will*, dated *Sept.* 5*th*, 1713, wherein he bequeaths the Rectory of *Denton* in *Norfolk*, (about 200 *l.* value,) to *Merton* College in *Oxford*, where he had his Education, at the Diſcretion of the Reverend Archbiſhop *Teniſon*, who had been a great Patron to him, and Encourager of his Studies, wherein are theſe Words:

" I give to the moſt Reverend Father in God, " *Thomas* Lord Archbiſhop of *Canterbury*, and to his " Succeſſours Lords Archbiſhops of *Canterbury* for " ever, the perpetual Advowſon and Patronage of the

" Rectory of *Denton*, in the County of *Norfolk*, as I " purchaſed the ſame of his Grace the Duke of *Nor-* " *folk*, and my Will and Deſire is, that they, the ſaid " Lords Archbiſhops of *Canterbury* ſucceſſively, col- " late, whenſoever it ſhall become void, ſuch Per- " ſons as ſhall be at thoſe Times reſpectively Fellows " of *Merton* Colledge in *Oxford*, or ſuch as have been " formerly Fellows of the ſaid College, as their Gra- " ces ſhall judge fitteſt and moſt worthy." He gave alſo 200 *l.* for the Adorning and Beautifying of the Chancel of the ſaid Church, as appears from an Inſcription in the Eaſt Window thereunto belonging, and is as follows:

In the Middle of the Eaſt Window of *Denton Chancell.*

JOANNES POSTLETWHATT, A. M.
hujus Eccleſiæ nuper Patronus
Teſtamento legavit 200 *l.*
Quibus
tota hæc FENESTRA
Multicolor conficeretur,
CANCELLI hi ornarentur,
MENSâ Dominicâ inſtruerentur
Plumboq; cooperirentur.
Quæ
Omnia perfecit
MATTHÆUS POSTLETHAWTT,
Patroni Nepos
Et
Eccleſiæ Rector,
A. D. MDCCXVII.

He had deſigned to have ſhewn a Specimen of his Gratitude, in giving the World ſome Account of the Life of Dean *Colet*, but Death prevented him.

He

He died *Sept.* 26. 1713; the Epitaph designed to be put up for him in St. *Austin's* Church, is as follows:

Hic sitæ sunt Exuviæ
Joannis Postlethwayt, E. A. P. & A. M.
De quo, Lector, hæc accipe.
Jacobo IIdo. regnante,
A Reverendissimo Tenisono,
Ludo literario, quem Ille Jesuitico opposuerat,
Præfectus fuit.
Inde evocatus, Scholæ Paulinæ,
per sedecim Annos præfuit;
Latinæ Linguæ ad optimarum scriptorum normam
Præceptor accuratissimus;
Græcæ & Orientalium plerarumq;
tam peritus, quam Fautor singularis;
Neque in bonis ullius generis Literis hospes;
Puerorum Ingenia nemo sagacius exploravit,
Feliciùs direxit,
aut studiosius promovit;
Id quod testantur ipsius olim Discipuli,
Nunc Academiarum, Ecclesiæ, & Reipublicæ
Ornamenta summa.
Vir erat integer, frugi, pius, de omnibus benè meritus,
Omni Virtutis genere exornatus;
Principibus in Ecclesiâ Viris perquam charus;
Ità non Ambitiosus, ut Honores
Aut oblatos ultro recusaret,
Aut, facilè impetrabiles, petere noluerit,
suâ sorte contentus;
Et totâ mente in curam Discipulorum incumbens,
Quos cum in Scholâ diutius instituere non potuit,
In suo erudiebat Cubiculo;
Et cum vi morbi, quo plures Menses laborârat,
Lecto affixus esset,
Illic quoque, ferme etiam moriens, docebat.
Obiit 26°. *Die Septembr. Anno* *Dni.* MDCCXIII.
Ætatis suæ 63.
Patruo benè merenti posuit Mœstissimus M. P.

PHILIP ASCOUGH M. A. of *Trin.* Coll. in *Cambridge*, was preſented by King *George* to the Rectory of St. *Olave's Southwark*, and was ſucceeded by,

BENJAMIN MORLAND, F. R. S. under whom, I muſt in juſtice to him ſay, that this School is in a very Flouriſhing State; ſo that we need not doubt of hereafter having ſeveral more Worthies added, to compleat the following Liſt of thoſe who have been Educated in this School.

A LIST of the High or Upper Maſters of St. *Paul's* School, who were choſen as followeth:

		Continued Years
1512	*William Lillie*	10
1522	*John Ritwyſe*	10
1532	*Richard Jones*	17
1549	*Thomas Freeman*	10
1559	*John Cooke*	14
1573	*William Malym*	8
1581	*John Harriſon*	15
1596	*Richard Mulcaſter*	12
1608	*Alexander Gil*	27
1635	Dr. *Alexander Gil*	5
1640	*John Langley*	17
1657	*Samuel Cromleholme*	15
1672	Dr. *Thomas Gale*	25
1697	*John Poſtlethwayte*	16
1713	*Philip Aſcough*	8
1721	*Benjamin Morland*	

Num.

Num. VII.

A ſhort Account of the Scholars Educated at St. Paul's School.

THOMAS NIGHTINGALE, born in *London*, and as Mr. *Wood* thinks, educated under Mr. *Will. Lilly* in 1515, was in *Oxford* admir'd for his Wit, eſpecially for the Things he publiſh'd; (*viz.*) *De obitu* Joannis Colet *carmen. In mortem* Gul. Lilii *Elegiæ*, which are both very ſcarce.

THOMAS LUPSET was one of the firſt eminent Scholars of this School under the ſame Maſter, having laid a Foundation there of Knowledge in the learned Tongues, and other Studies of Humanity, he was enabled thereby to become very uſeful in the Univerſity of *Oxford*, (where, as Mr. *Moore*, in an Epiſtle to *Eraſmus* informs us,) he taught the learned Languages, eſpecially the *Greek* Tongue. *Eraſmus* alſo, in a Letter to *Colet*, mentions him, as having been very uſeful to him in his Studies, as well as agreeable to him for his Converſation while he was at *Cambridge* [a]. He died in the Year 1531, as *Eraſmus* hints to Cardinal *Poole*.

All that Mr. *Wood* ſays of him is, That he was the Son of *William Lupſet* Goldſmith in *London*, born in St. *Mildred*'s *Breadſtreet*, and *Amanuenſis*, or Study Servant, to Dean *Colet*, and by him ſent from *Paul*'s

[a] —Tuus ac vere tuus alumnus *Tho. Lupſetus*, magno mihi eſt uſui quotidiana conſuetudine, & opera, quam mihi commodat in his castigationibus; & operam opera penſo, facturus idem copioſius, ſi per illius ſtudia vacaret, a quibus nolim abducere adoleſcentem; crede mihi nihil eſt eo, tui amantius *Eraſ. Epiſt.*

School to the University of *Oxford*, and therefore remember'd by Dean *Colet* in his Last Will, who there calls him his Scholar [a]. He was buried in St. *Alphage* Church in *London*.

Amongst the Manuscripts of the foresaid Mr. *Wood* in *Oxford*, we have a somewhat larger Account of him, which for the more Curious is here inserted:

"Vix ulli felicius unquam inter Britannos quàm Thomæ Lupseto ingenium contigit. Is enim *Londini* honesto loco natus, & a *Johanne Coleto* ob egregiam Indolem in tutelam aliquamdiu, familiaritatemq; receptus, sub *Gulielmo Lilio* græcæ & latinæ linguæ rudimenta didicit, moxq; admirabili studio & industriâ, in Optimarum artium cognitione tantus evasit, ut adolescens in *Oxoniensi* gymnasio, *Ciceronis* Philippicas expressis Oratoriæ facultatis coloribus, cum magnâ eruditi ingenii admiratione publicè perlegerit. Sed *Ludovico Vive* homine Hispano, difficiliori prope æmulatione ejus Scholam excipiente, in Italiam optimorum ingeniorum parentem transcendit, ac *Reginaldo Polo* regio sanguine illustri, quem per id tempus Rex *Henricus* VIII. studiorum causâ *Patavium* miserat, se adjunxit; ubi annis aliquot per omnia disciplinarum genera evagatus, mox in patriam reversus, auream illam *Chrysostomi* eloquentiam precipuè admiratus, in sacrarum literarum arce constitit. Cum tamen *Thomæ Wolsæi* Cardinalis Eboracensis importunis Flagitationibus, initam studiorum suorum rationem perinvitus relinquere coactus est, *Thomæ Winterio* ejusdem Cardinalis alumno, magnis sumptibus Lutetiæ Parisiorum præceptor aliquandiu adhibitus. At inclinatâ paulo post Eboracensis fortunâ, cum jam iterum sui juris esse cœperat, ad antiquam illam *Poli* familiaritatem,

[a] *Wood's* Ath. Oxon. Vol. I. col. 28.

[b] *Vita D.* Thomæ Lupseti *ex Elogiis* Georgii Lilii Britanni *ad isque Scriptoribus collecta per* Henricum Jacksonum. *Inter MSS.* Ant. *a* Wood *in Musæo Ashmol.*

tem, qui etiam ad id tempus peropportunè cum summâ regis sui gratiâ in *Galliam* trajecerat, atque ad pristina sacrarum literarum studia se recepit: cumq; jam omnes in summam sui admirationem conjecisset, & honestissimo sacerdotio auctus, ab *Henrico* Rege, haud obscuris benevolentiæ indiciis, repetita sæpe memoria, ad majora destinaretur, pituitæ distillatione à capite, exulceratis pulmonibus tussi, ac febre diù laborans, juvenis adhuc quarto circiter, ac trigesimo ætotis suæ anno, *Londini* contabuit. Ex ejus scriptis nihil usquam adhuc publicè prodiit, cum omnia potiùs ad privatum usum penes se domi suæ vivens deponeret, quam alibi post mortem publicanda relinqueret, eademq; ut plerunq; patrio sermone conscripta, cum tamen & latino promptissime atq; eleganter, non in scriptis tantum sed in familiaribus colloquiis sæpe uteretur. Ex eis autem, quæ nobis adhuc pueris, ab eo ipso aliquando ad describendum tradita meminimus, vel hæc in primis fuere;

1. Homiliæ aliquot ad Chrysostomi imitationem ad amicos conscriptæ.
2. Dialogus, in quo acerrimâ quadam reprehensione in corruptos sui sæculi mores invehitur, maximè verò in depravatam quorundam in aulâ regiâ consuetudinem, qui de rebus sacris disputationes in mediis epulis & compotationibus, profanis verborum jurgiis mutuo inter se agitantes, de sacerdotali ordine & dignitate parum reverenter jam tum sentire cœperant.
3. [a] Ad juvenem quendam in civili hominum commercio, de formando optimæ vitæ statu.

[a] *This Book is Printed at* London *in* Englisth, *the Title runs thus:* An Exhortation to yonge Men, perswadynge them to walk in the pathe way that leaderh to honestie and goodnes, written to a frende of his, by *Thomas Lupsete* Londoner. *It is written*

4. Ad alterum familiarem ſuum de futuræ vitæ generoſa præmeditatione, deque morte nequaquam Chriſtiano homini pertimeſcendâ.

Extant familiares aliquot Epiſtolæ ad *Lupſetum* ab *Eraſmo Roterodamo* peramanter conſcriptæ, maximè verò illa, in quâ de *Edwardo Læo* gravioribus cenſuræ notis in Novi Teſtamenti traductione, ejus nomini detrectante, & obeliſcis quibuſdam ejus ſcripta confodiente, apud *Lupſetum*, qui *Eraſmum* ipſum à *Læi* calumniâ defendere videbatur, prolixe conqueritur. Obiit quinto & trigeſimo circiter ætatis ſuæ anno; quo tempore *Henricus* VIII. Rex *Catherinæ* Reginæ repudium moliri cœperat.

Hactenus de *Lupſeto* totidem verbis *Lilius*.

Magnus ille *Thomas Morus* in epiſtolâ quâdam ad *Eraſmum* (edita inter alia opuſcula *Baſileæ*, 1563.) pag. 454 *Lupſetus*, inquit, *noſter magno auditorio ſummâ cum laude ſuâ, nec minore Scholaſticorum fruge, bonas literas in utrâq; linguâ profitetur Oxoniæ.* Intimam cum Moro amicitiam coluit *Lupſetus*. *Alios*, inquit *Stapletonus* in Vitâ *Thomæ Mori* cap. v. pag. 196, *in politiori literaturâ amicos & ſocios habuit* Morus, Thomam Lupſetum, *ad quem variæ extant* Eraſmi *Epiſtolæ, in quibus, quanta fuerit ejus & egregia eruditio & intima cum* Moro *amicitia, evidenter apparet.*

Sir *ANTHONY DENNY* was ſecond Son to *Edward Denny*, one of the Barons of the *Exchequer*, in Credit and Favour with *Edw.* IV. and *Hen.* VII. he was one of *William Lilly*'s Scholars, afterwards was knighted by *Hen.* VIII. made Gentleman of his Bedchamber, and privy Counſellor. At the Diſſolution, his Maſter gave him the Site of *Waltham* Abbey with rich

written from More, *a Place of my Lorde Cardinals* (Wolſey) *in the feaſt of Sayne* Bartholomew 1529. Londini *in Ædibus* Thomæ Bartheleti *Regis Impreſſoris* Anno MDXXXVIII. *Cum privilegio.*

rich Lands for the Term of 30 Years. He was a great *Mecenas* to learned Men, and to his Honour it is recorded that he did reſtore the great School of *Sedberg* in the North, to its priſtine State, when the Buildings were dilapidated, and the Lands embezled. Mr. *Aſcham* gives him the following Character, *Religio, Doctrina, Reſpublica, omnes curas tuas ſic occupant ut extra has tres res, nullum tempus conſumas*; That he divided his Time between Religion, Learning, and his Care for the Publick. *Henry Howard* Earl of *Surrey* made the following [a] Epitaph upon him:

Death and the King did as it were contend
Which of them two bare Denny *greateſt Love,*
The King to ſhow his Love gan far extend,
Did him advance his betters far above.
Neer place, much wealth, great honour ek him gave,
To make it known what power Princes have.
But when Death came with his triumphant Gift,
From worldly cark he quit his wearied Ghoſt,
Free from the Corps and ſtraight to heaven it lift.
Now deem that can who did for Denny *moſt,*
The King gave wealth, but fading and unſure,
Death brought him bliſſe that ever ſhall endure.

Sir *Anthony* died in the 2d of *Edward* VIth.

WILIAM PAGET Knight, was born in *London* of honeſt Parents, who gave him his Education in St. *Paul*'s School, afterwards his Learning and Capacity raiſed him to be a Favourite of King *Henry* VIII, who made him, in the 23d of his Reign, firſt, one of the Clerks of the Signet, and in the 33d Year, Clerk of the Council and Privy Seal, and a little after, Clerk of the Parliament for Life; afterwards he made him his Secretary, and employ'd him as Ambaſſador to *Charles* the Vth Emperor, and *Francis* King of *France*. King *Edward*

[a] *Weaver*'s Fun. Monum. *p.* 832.

Edward the VIth made him Chancellor of the Dutchy, Comptroller of the Houſhold, and created him Baron of *Beaudeſert*. Queen *Mary* made him Keeper of the Privy Seal, and Queen *Elizabeth* tho' ſhe diſpens'd with his Attendance at Court, yet highly reſpected him. He died very old, in the Year 1563, and his Corps (as Mr. *Fuller* ſays,) was buried at *Litchfield*, of whom I ſhall add no more (referring the Reader to the Hiſtories of that Time,) but this one Remark, That his being Privy Counſellor to four ſucceſſive Princes, is perhaps a ſingle Inſtance, and not to be parallel'd in Hiſtory, eſpecially if we conſider from how low a Deſcent he roſe, being only a Son to a Serjeant at Mace in *London*.

Sir *EDWARD NORTH*, afterward *Edward* Lord *North*, Baron of *Kirtling* in *Cambridgeſhire*, was another of thoſe eminent Perſons who were very early educated in this School under its firſt Maſter *Lilie*; he was the Son of *Roger North* Citizen and Mercer of *London*. When he was by Age and Study fitted for publick Service, he had various Marks of Honour conferred upon him by his King and Country; and making the Law his Profeſſion, he was made a Serjeant, in the Year 1536; and at the Diſſolution of Monaſteries he was made Treaſurer of the Court of Augmentations; in 1542 he was Knighted, and ſerved as high Sheriff of the Counties of *Cambridge* and *Huntingdon*; ſoon after he became Privy Counſellor, and at laſt, one of the Executors to King *Henry* VIII. He ſeemed not in the next ſhort Reign of King *Edward* to have gained Ground, being no Favourite of the Protector *Seymour*; but ſoon after Queen *Mary*'s Acceſſion to the Throne, he was not only continued Privy Counſellor, but alſo made a Baron of the Realm. In her Siſter's Reign, my Lord *North* being in Years, did not deſire any publick Buſineſs, and though he ſeemed not to be a Favourite, yet was he not under any viſible Diſpleaſure of Queen *Elizabeth*, ſince he had the Lieutenancy for Command of the Militia for *Cambridgſhire*, and the

the *Isle of Ely*. He was also imployed in a Commission by her about those who made Claims to perform Service by Tenure upon the Day of her Coronation. This was all that he had or would have of the publick Trust to the Day of his Death, which happen'd *Dec.* 31, 1563, and in the 68th Year of his Age, at his House called the *Charterhouse* near *London*. His Epitaph, as is now to be seen in the Chappel adjoyning to the South-side of the Chancel of the Church of *Kirtling* in *Cambridgshire*, is as follows:

Serva Fidem:

Edvardum *finxit* Northum *natura Beatum*,
Addiderat magnas Gracia Regis opes.
Providus, & sapiens, claros suscepit honores;
Et tamen in tanto comis honore fuit.
Quæ natura dedit, quæ Gracia Principis auxit,
Omnia mors una sustulit atra die.
Qui obiit ultimo Decembris
Anno Domini 1564.

Habuit filios Rogerum, *nunc Dominum* North, & Thomam; *Filias vero* Christianam & Mariam *quarum altera* Willi'mi *Comitis Wigorniæ uxor, altera* Henrico *Dom.* Scroope *nupta.*

See more of this noble Lord in the MS. Life of him in the Publick Library at *Cambridge*, by *Dudley* Lord *North*, a Descendant, with an Account of his Gifts to the University, and to *Peter-House* College in *Cambridge*; (in the Parlour of which College is the Picture of this noble Lord, amongst other Benefactors, with a *Latin* Distich;) to the former of the Parsonage of *Burwel*, and to the latter of that of *Ellington* in *Huntingdonshire*. This Life was printed at the End of several other Pieces of the said *Dudley*, the second Lord *North*, in the Year 1684.

JOHN

JOHN LELAND was born in *London*, and educated in St. *Paul*'s School, under the famous *William Lilie*, as that Verſe of his teſtifies,

——— *Inſtructor* Lilius *ille fuit.*

He went afterwards to *Chriſt's-College* in *Cambridge*; from thence he tranſplanted himſelf into *All-Souls* College in *Oxford*, where having ſpent his Time very uſefully, he made a Journey to *Paris*; there he was received into the Friendſhip of divers very learned Men (*viz.*) *Budæus*, *Faber*, *Paulus Æmylius*, and *Ruellus*. At his Return he entered into holy Orders, and became Rector of *Poppeling* in the Marches of *Calais*. Afterwards he became Library-keeper to King *Henry* VIII, and had a Commiſſion from him to ſearch into all Libraries of Cathedrals, Abbies, or Colleges, for every Thing he could find of Antiquities relating to *England*. 37 of *Hen.* VIII he preſented the King with a Scheme of the whole, under the Title of *a New Year's Gift*, wherein he promiſed a Deſcription of the State of *Britain* under the *Romans*; a Survey and Hiſtory of each County in ſixty Books; a Survey of the *Britiſh* Iſles in ſix Books, and an Account of the Nobility of *Britain* in three Books. He was afterwards made Canon of *King's College* (now *Chriſt-Church* in *Oxon.*) and had alſo a Prebendſhip in the Church of *Sarum*; the latter Part of his Life he ſpent in the Pariſh of St. *Michael* in *le Querne* in *London*, in writing and compoſing of thoſe few Books he left behind him, and which are of great Account amongſt Antiquaries. Soon after falling diſtracted, and continuing ſo, he left his Papers in Confuſion, the greateſt Part of which are in the Publick Library at *Oxford*. His *Itinerarium* and *Collectanea* were lately publiſhed by Mr. *Tho. Hearne* at *Oxford*. His Book *de Viris illuſtribus Angliæ* is almoſt wholly tranſcrib'd by *Bale*, and from him by *Pitts*. We have Reaſon to hope for a noble Edition of this Work, with very

ry valuable Additions from a very eminent Hand, which will carry it down to the Beginning of Queen *Elizabeth*'s Reign. We may ſee by the ſubjoined Note † what a Value *Leland* put upon this Work. His Treatiſes already printed are, *The Aſſertion of King* Arthur; *the Birth of Prince* Edward; *the Song of the* Swan; *the Deceaſe of Sir* Tho. Wiat; *the Winning of* Bullein; and *Commendation of Peace*; all in *Latin*.

WILLIAM WHITAKER, D. D. and King's Profeſſor of Divinity, deſerves a Place in this Account.

In the firſt Year of King *Edward* VI. he was born at the Mannor of *Holme*, in the Pariſh of *Burndley* in the County of *Lancaſter*.

Under his Parents he was brought up at Grammar-School until he was ten Years of Age, about the Time of the ſecond Reſtauration of the ſincere Profeſſion of Religion, ſhortly after the Beginning of the Reign of Queen *Elizabeth*, he was by his Uncle *Alexander Nowel*, Dean of St. *Paul*'s, ſent for up to *London* from his Parents, with whom he had been nurs'd up in popiſh Superſtitions, taken into his Family, and train'd up in further learning fit for his Years, in the publick School founded by Dr. *Colet*, his pious Predeceſſor.

There he ſo profited in good Literature, and gave ſuch Preſages of what would afterwards enſue, that being now eighteen Years old, he was by the fore-

† Hoc opus magna diligentia, cura, & labore congeſſimus, atq; adeo jam in tomos quatuor digeſſimus, ne *Britanniæ* noſtræ, fama tot eruditorum, & elegantium ſcriptorum deperiret. Quotus enim quiſq; eſt hac noſtra ætate, vel inter eruditos, qui recte novit quos literarum flores *Britannia* hortus protulerit. Certe ut ingratitudinis notam multi in hac parte eluant, nunquam profecto deſidiæ maculam abſtergent. *Lelandi Commenc. in Cygneam Cantionem.*

foreſaid venerable Dean, his Uncle, ſent to the Univerſity of *Cambridge*, and there admitted into *Trinity-College*; where making further Progreſs anſwerable to his former Beginnings, he was choſen firſt Scholar, and after Fellow of that Houſe; and having receiv'd the Degree of Maſter of Arts, he began now to grow into no ſmall Eſteem and Fame by Reaſon of Diſputes and other Exerciſes performed by him, with the good Approbation, and to the great Admiration even of the beſt and chiefeſt *Perſons*. He left this World, to the great Loſs of God's Church, on the fourth Day of *December*, in the Year of our Lord 1595, and in the 47th of his Age; having held the Profeſſor's Chair about ſixteen Years, and the Maſterſhip of St. *John*'s College almoſt nine. His Corps was, with very great Solemnity and general Lamentation, brought to the Ground, and lieth interr'd in the Chapel of the foreſaid College; his Epitaph being engraven with Letters of Gold on a fair Stone in the Wall near to the Place of its Interment. Which is as follows.

HIC SITVS EST DOCTOR WHITAKERVS, REGIVS OLIM SCRIPTVRÆ INTERPRES, QVEM ORNABAT GRATIA LINGVÆ, IVDICIIQVE ACIES, ET LVCIDVS ORDO, MEMORQVE PECTVS, ET INVICTVS LABOR, ET SANCTISSIMA VITA; VNA SED ENITVIT VIRTVS RARISSIMA TANTAS INGENII INTER OPES, SVBMISSIO CANDIDA MENTIS: HVIVS GYMNASII SVPER ANNOS OCTO MAGISTER PROVIDVS, ET RECTI DEFENSOR, ET VLTOR INIQVI.

He

He was at that Time the greateſt Champion of the Proteſtant Cauſe, even by the Confeſſion of Cardinal *Bellarmine* himſelf, who, though he had been ſo often baffled by him, yet had ſo great a Veneration for his Learning, that he had his Picture over his Study-door, and would be often wiſhing that he was one of his own Communion.

He has left behind him the following Works. 1. His Tranſlation of Dr. *Nowel*'s Catechiſm into *Greek*. 2. His Tranſlation of Biſhop *Jewel*'s Diſpute againſt *Harding*, into *Latin*. 3. His Anſwer to *Edmund Campian* his ten Reaſons. 4. His Defence of that his Anſwer againſt *John Durey*. 5. His Refutation of *Nicolas Sander*'s Demonſtration, whereby he would prove that the Pope is not Antichriſt. 6. A Collection thereto added of ancient Hereſies raked up again to make up the Popiſh Apoſtaſie. 7. His Theſis propounded and defended at the Commencement 1582, that the Pope is the Antichriſt ſpoken of in Scripture. 8. Anſwer to *William Reynolds* againſt the Preface to that againſt *Sanders* in *Engliſh*. 9. His Diſputation concerning the Scripture againſt the Papiſts of theſe Times, *Bellarmine* and *Stapleton* eſpecially. 10. Defence of the Authority of the Scriptures, againſt *Thomas Stapleton* his Defence of the Authority of the Churches. 11. His Lectures on the Controverſies concerning the Biſhop of *Rome*, ſet forth by *John Allenſon* after his Deceaſe. 12. His Lectures on the Controverſie concerning the Church, ſet forth by the ſame Party. 13. His Lectures on the Controverſie concerning Councils, ſet forth by the ſame. 14. A Treatiſe of Original Sin, againſt *Stapleton*'s three former Books of Juſtification, ſet forth by the ſame. 15. A Lecture on the firſt of *Timothy* ii. 4. read on *February* 27, 1594, before the Earl of *Eſſex*, and ſome other honourable Perſons. 16. His Lectures concerning the Sacraments in general; the Euchariſt and Baptiſm in ſpetial: taken by *John Allenſon*, and ſet forth by Dr. *Samuel Ward*.

N. B.

N. B. His learned Uncle Dr. *Alex. Nowel*, beſides his honouring St. *Paul*'s School, with the Education of this extraordinary Perſon, is ſaid to have been a great Favourer of it, which was intimated upon his Monument, where it is ſaid among other Things:

——— *Præſidi Scholæ* Paulinæ *plurima bona fecit.*

This Monument did very much reſemble that of Dean *Colet*, and ſeem'd to have it for its Pattern, which being conſumed together in 1666, are only preſerv'd in *Dugdale*'s Hiſtory of St. *Paul*'s Church; but that ſet up in the Dean's Time we have no Memorial of it, but that it was a very decent one.

Bp. *Aylmer* of *London*, in his Will bearing Date *April* 22, 1596. deſires to be buried in ſome convenient Place in the Cathedral of St. *Paul*, on the North-ſide, with ſome decent Monument to be erected for him, and his Figure ſet up in Imitation of that of *John Colet*, ſometime Dean of the ſaid Church, ſtanding on the South-ſide. *Strype*'s Life of *Aylmer*, p. 173.

WILLIAM CAMBDEN was born in 1550, in the *Old Baily*, *London*; from *Paul*'s School, at fifteen Years of Age, where (as Dr. *Smith* ſays) he had laid a good Foundation of Learning and Accuracy in both tbe *Greek* and *Latin* Tongues, he was removed to *Magdalen* College in *Oxford* [a]. Afterwards he became Student of *Chriſt-Church*, from thence his Merit making him famous, he was preferred to be Maſter of *Weſtminſter-School*, where he com-

[a] ——— Poſt ad Scolam *Coletianam* quæ ad S. *Pauli* eſt, ubi ſub vigilantiſſimis præceptoribus diſciplina & cultura ingeniorum maxime viguit. Se recepit inde poſtquam mentem artibus, quibus ætas juvenilis imbui ſolet, ſedulo excoluiſſet (neque enim ab ineunte ætate bonam indolem deſtituit induſtria) ad Academiam *Oxonienſem* opportuno tempore tranſplantandus. Vita *Cambdeni* per *Smith*, præfixa Epiſtolis, 1691, 4to.

compoſed that *Greek* Grammar which bears his Name. After ſome Time ſpent here very profitably, he was, by Queen *Elizabeth*, firſt made *Richmond-Herald*, and then *Clarenceaux* King of Arms. His Knowledge in the Antiquities of his own Country, is ſufficiently witneſſed in his immortal Work of his *Britannia*. He was much eſteemed by the learned Men of his Time abroad, as well as at home, ſuch as *Thuanus*, *Iſ. Caſaubon*, Archbiſhop *Uſher*, &c. His Annals of Queen *Elizabeth*, is a Work juſtly eſteemed by all, and though he had ſome Enemies, who carped at him, yet he was far ſuperior to them. He ſhewed his great Zeal for the Improvement of Learning, by his Founding a Hiſtory Profeſſorſhip in *Oxford*, to which he gave the Manour of *Bexley* in *Kent*, containing Lands to a conſiderable Value, ſo that he merited that Diſtich;

Eſt tibi pro tumulo, Cambdene, Britannia *tota*;
Oxonium *vivens eſt Epigramma tibi.*

His Annals *ab Anno* 1603 *ad* 1623, under his own Hand, are in *Trinity* College Library at *Cambridge*, which are lately printed by Dr. *Smith* before his Epiſtles. — *Lond.* 1691. 4to. He died *Novemb. 9th*, *Anno* 1623 in the 74th Year of his Age, and is buried at *Weſtminſter*. His Epitaph is as follows:

QUI. FIDE. ANTIQUA. ET. OPERA. ASSIDUA.
BRITANNICAM. ANTIQUITATEM.
INDAGAVIT.
SIMPLICITATEM. INNATAM HONESTIS.
STUDIIS. EXCOLUIT.
ANIMI.SOLERTIAM.CANDORE.ILLUSTRAVIT
GULIELMUS. CAMDENUS.
AB. ELIZABETHA. R. AD. REGIS. ARMORUM.
(CLARENTII. TITULO.) DIGNITATEM.
EVOCATUS.

HIC. SPE. CERTA. RESURGENDI. IN. CHRISTO. S. E.
Q.
OBIIT. AN. DNI. 1623. 9. NOVEMBRIS.
ÆTATIS. SUÆ. 74.

WILLIAM BURTON Son of *William Burton*, ſometime of *Atcham* in *Shropſhire*, ſecond Son of *Thomas Burton* of *Longnore*, near to *Shrewsbury*, Son and Heir of *Edward Burton* of the ſame Place, (who died in 1658;) was born within the Precincts of the *Auſtin Fryars* in *London*, —was educated in *Paul's* School under *Alex. Gill*, ſen. became a Student in *Queen's* College *Oxon* in *Eaſter* Term 1625, aged 16 Years, being accounted a good *Grecian*; but having not withal to maintain himſelf, the Learned Mr. *Allen*, who found him to be an ingenious Youth, took him to himſelf to *Gloceſter Hall*, and conferred on him the *Greek* Lecture there, which he kept during his Continuance in the Univerſity. In 1630, he took the Degree of Batchelor of Civil Law; but Indigence (which commonly attends good Wits,) forcing him to leave the Univerſity, he became the Aſſiſtant, or Uſher of Mr. *Tho. Farnabie* the famous Schoolmaſter of *Kent*; with whom remaining ſome Years, he was at length made Maſter of the Free-School at *Kingſton* upon *Thames*, in *Surrey*, where he continued till two Years before his Death; at which Time being taken with the dead Palſey he retired to *London*, where he lived to ſee the moſt Part of his laſt Book, called, A *Comm* on *Antoninus his Itinerary* printed. He was an excellent *Latiniſt*, noted *Philologiſt*, was well skilled in the Tongues, an excellent Critick and Antiquary, and therefore beloved of all learned Men, eſpecially the famous Archbiſhop *Uſher*. He hath written and publiſhed theſe following Pieces:

Laudatio funebris in obitum viri excellentiſſimi D. Thomæ Alleni *Lond.* 1633 *Oxon* 4to. The ſaid Speech was ſpoken by the Author in the Refectory of *Gloceſter* Hall, before the Body was carried thence. Afterwards

wards another was ſpoken at the Grave in *Trinity* College Chappel, by *George Bathurſt*, as I have elſewhere told you, which with *Burton*'s were both printed together.

Annotations on the firſt Epiſtle of *Clement* the Apoſtle to the *Corinthians*. *Lond.* 1647, and 1652 in *4to.* wherein, as much Reading is ſhew'd by the Author, ſo ſome Things therein do rankly ſmell of Presbytery. The ſaid firſt Epiſtle being ſet forth in *Latin* by *Patrick Young* in 1633, was tranſlated into *Engliſh* by our Author, who thereunto did add the ſaid Annotations, as a very proper and ſuitable Remedy, if rightly attended to, to cure the many diſtracting Schiſms of thoſe looſe and diſſolute Times when publiſhed.

Græca Linguæ Hiſtoria, Lond. 1657. *Octvo.* 'Tis the Sum of one or more Speeches deliver'd in the Refectory of *Gloceſter* Hall, 1631.

Veteris Linguæ Perſicæ *Hiſtoria*, Lond. 1657. *Oct.* This is printed with the former Book, and before them is an Epiſtle written by Way of Commendation by the learned *Langbaine*, Friend to our Author.

A Commentary on *Antoninus* his Itinerary, or Journeys of the *Rom.* Empire, ſo far as it concerneth *Britain*, &c. *Lond.* 1658. *Fol.* with the Author's Picture before it. He alſo tranſlated from *Latin* into *Engliſh*, a Book entituled; *The beloved City*, or, *The Saints Reign on Earth a Thouſand Years, aſſerted and illuſtrated from 65 Places of holy Scripture.* Lond. 1643. *Quarto*, written originally by *Jo. Hen. Alſtedius*, Profeſſor of the Univerſity of *Herborne*. Our Author, *Will. Burton*, gave Way to Fate, on the 28*th* of *December*, in *Sixteen Hundred Fifty and Seven*, and was buried the ſame Day in a Vault, belonging to the Students of St. *Clement*'s Inn, under Part of the Church of St. *Clement*'s *Danes* without *Temple-Bar* near *London*, leaving then behind him ſeveral Papers and Collections of Antiquity, Manuſcripts, and Coins, which came into the Hands of *Tho. Thynne* Eſq; ſometime his Scholar at *Kingſton*, afterwards *Gent.*

Commoner of *Christ Church*; then of the Bedchamber to the Duke of *York*; a Baronet after the Death of his Father, (Sr. *Hen. Fred. Thynne* of *Kemsford* in *Gloceſterſhire*,) Poſſeſſor of the large Eſtate belonging to *Tho. Thynne* of *Longleet* in *Wilts*, (murdered by certain Foreigners 12 *Feb.* 1681.) and at length Viſcount *Weymouth* [a].

EDWARD LANE, M. A. of *Cambridge*. This Perſon, who was educated in *Paul*'s School, and afterwards of St. *John*'s College in the ſaid Univerſity, became Vicar of *North Strobury* in *Eſſex*, by the Favour of the Lord Keeper *Coventry* 1630, and was thence removed, by the ſame Hand, to the Vicaridge of *Sperſholt* near to *Rumſey* in *Hampſhire*. He hath written, *Look into Jeſus*, or, *An Aſcent to the holy Mount to ſee Jeſus Chriſt in his Glory*, &c, *Lond.* 1663. Quarto. And *Mercy Triumphant: The Kingdom of Chriſt enlarged beyond the narrow Bounds which have been put to it by Dr.* Lewis du Moulin, *in his moſt antichriſtian Book*, call'd, *Moral Reflections*, or, *the Number of the Elect*, &c. *Lond.* 1680. Quart. In which Year the Author liv'd at *Sperſholt*. The ſaid Book was reprinted in the Year following with this Title: Du Moulin's *Reflections reverberated, being a full Anſwer to a Pamphlet*, entituled; *Moral Reflections on the Number of the Elect; together with ſeveral Arguments about Tranſubſtantiation, not in any Author yet. To which is added, an Anſwer to Mr.* Edw. Hickeringil's *ſcurrilous Piece, ſtiled*; The ſecond Part of naked Truth [b].

JOHN MILTON was born in *Breadſtreet*, the 9th of *December* in 1608; his Father was a Scrivener in the ſaid Street, but a Native of *Halton* in *Oxfordſhire*;

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[a] *Wood*'s Athenæ *Oxon*. Vol. II. p. 215. laſt Edit. 1723.
[b] *Wood*'s Ath. *Oxon* Vol. I. p. 898. inter Faſtos *Oxon* Edit.

fordſhire; his Mother was of the antient Family of the *Bradſhaws*; he was educated moſtly at St. *Paul*'s School under *Alexander Gill* ſenior, (to whom we have three elegant Epiſtles amongſt his juvenile Works, which ſhew how great a Maſter he was of the *Latin* Tongue,) and thence, at 15 Years of Age, he was ſent to *Chriſt*'s College in *Cambridge*, where he was put under the Care of *Will. Chappell*, afterwards Biſhop of *Roſſe* in *Ireland*, and there, as he had done at School, for three Years before, 'twas uſual with him to ſit up till Midnight at his Book, which was the firſt Thing that brought his Eyes into Danger of Blindneſs. By his indefatigable Study he profited exceedingly, and wrote ſeveral Poems, paraphraſed ſome of *David*'s Pſalms, performed the Collegiate and Academical Exerciſes to the Admiration of all; being eſteemed alſo a ſober and virtuous Man. After he left the College he travelled abroad, firſt into *Italy*, where he gained that Tongue; in his Way thither, he paſſed through *Paris*, where he became acquainted with the famous *Hugo Grotius* there Embaſſador from the Queen of *Sweden*; he viſited alſo *Geneva*, *Leghorn*, and *Piſa*; from thence he proceeded to *Sena* and *Rome*, where, among other learned Men, he became acquainted with *Lucas Holſtenius*. At his Return from his Travels, he ſettled at Home, and writ many Books; but his inimitable Poem of *Paradiſe loſt*, gained him the greateſt Reputation, of which a late Writer ſays not too much, when he tells us, 'That after his 'Concealment, he lived many Years much viſited by 'all Strangers, and much admired by all at Home 'for the Poems he writ, though he was then blind, 'chiefly that of *Paradiſe loſt*, in which there is a No-'bleneſs of Contrivance and Execution, that though 'he affected to write in blank Verſe without Rhyme, 'and made many new and rough Words, yet it was 'eſteemed the beautifulleſt and perfecteſt Poem that 'ever was writ, at leaſt in our Language [a].

[a] Biſhop *Burnet*'s Hiſtory of his own Time, *p.* 163.

He lived till 1674, when dying in *Bunhill-Fields*, he was buried in the Chancel of St. *Giles's Cripplegate*, *London*, not far from the Monuments of *Fox* the Martyrologist, and the industrious Mr. *Speed*, where he lies without so much as the least Remembrance by any Stone or Inscription. It were to be wished, that as the Humour has lately very much prevailed of doing Honour to the Memory of some of our chief *English* Poets, that *Milton*, who shines as bright as any of them, may not always lie neglected; but that some wealthy *Paul's* Scholar, or any one that hath a Mind to perpetuate their own as well as his Memory, would erect an honourary Monument to him among the *Chaucers*, *Spencers*, *Cowleys*, *Drydens*, *Pryors*, &c. None of our Poets were so well known abroad as he; so that before the Fire in 1666, the very House in *Bread-street*, where he was born, was frequently, out of Curiosity, visited by Foreigners, of whom he was had in the greatest Admiration; as appears by many Epistles from them, especially one from a Nobleman of *Florence* here subjoin'd, which though it may seem to savour of an *Italian* Flourish, yet is notwithstanding sincere, and penned by an honest Man[a].

But

[a] *Joanni Miltono, Londinensi*, Juveni patria & virtutibus eximio. Viro qui multa peregrinatione, studio cuncta orbis terrarum perspexit, ut novus *Ulysses* omnia ubiq; ab omnibus apprehenderet. Polyglotto, in cujus ore linguæ jam deperditæ sic reviviscunt, ut idiomata omnia sint in ejus laudibus infacunda; & jure ea percallet, ut admirationes & plausus populorum ab propria sapientia excitatos, intelligat. Illi, cujus animi dotes corporisq; sensus ad admirationem commovent, & per ipsam motum cuiq; auferunt: cujus opera ad plausus hortantur, sed venustate, vocem auditoribus adimunt. Cui in memoria totus orbis: in intellectu sapientia: in voluntate ardor gloriæ: in ore eloquentia. Harmonicos cœlestium sphæratum sonitus, Astronomia duce, audienti; characteres mirabilium naturæ, per quos Dei magnitudo describitur, magistra Philosophia legenti, antiquitatum latebras, vetustatis excidia, eruditionis ambages, comite assidua autorum lectione, exquirenti, æstuanti, percurrenti. At cur nitor in arduum? Illi in cujus

But the Omiſſion of doing Honour to our great Men is too much to our Scandal and Reproach in almoſt every Place; where many eminent Perſons have no Regard paid to them after their Deceaſe. One Inſtance, inſtead of many, is in that College in which *Milton* was bred. It has been obſerved, that the famous *Joſ. Mede*, who was as great a Man as any College could boaſt of, yet lies in the Chapel of his own College, to which he left his whole Subſtance (which was not indeed very conſiderable) without ſo much as the two initial Letters of his Name to remember him by [a].

All that I ſhall add, relating to this great Man is, that we would make Allowance for his peculiar Notions and Opinions, ſome of which are not eaſily to be defended. But yet Mr. *Wood*, very different from him as to Principles, ſays, that he was a very extraordinary Perſon as to his Learning and Abilities.

PETER PETT, Son, Grandſon, and great Grandſon of *Peter Pett* (which laſt, who was Grandſon of *Peter Pett* of *Cumberland*, had been Maſter-Builder in the Navy-Royal to Queen *Mary*, and afterwards to Queen *Elizabeth*) was born at *Deptford* in *Kent*, educated in St. *Paul*'s School in *London*, afterwards in *Sidney* College [b] in *Cambridge*, till he was

cujus virtutibus evulgandis ora famæ non ſufficiant, nec hominum ſtupor in laudandis. Satis eſt, reverentiæ & amoris ergo hoc ejus meritis debitum admirationis tributum offert.

Carolus Datus Patricius *Florentinus*, Tanto homini ſervus, tantæ virtutis Amator.

[a] *See* Mede's *Life prefixt to his Works.*

[b] Anno 1645, *Petrus Pett* filius *Pet. Pett* Regi *Carolo* Archinaupegi (ſive primarii fabri navalis) natus *Deptfordiæ* in *Cantio*, præceptorem habuit Grenovici magiſtrum *Young* per triennium, *Londini* in Schola Divi *Pauli* magiſtrum *Langley*, alterum triennium anno ætatis 15, vel 18. [Litura obducitur] admiſſus eſt Penſionarius minor *Junii* 28. Tutore *Th. Dillingham* Theologiæ

Batchelor of Arts; whence going to *Oxon. Anno* 1647, he was entred a Student in *Pembroke-College*, and in the Year following became Fellow of that of *All-Souls*, by the Favour of the Visitors, and incorporated in the same Degree. Afterwards he enter'd on the Law-line, took the Degree of Batchelor of the Civil Law, and some Years after was admitted a Student of the Common Law in *Grays-Inn*, continuing still Fellow of *All-Souls* College till about a Year before his Majesty's Restoration, and then he settled for good and all, in the said Inn. Afterwards being esteemed a Man of Parts, he was elected Fellow of the Royal Society at its first Foundation, was soon after made Advocate-General to King *Charles* II. his Heirs and Successors for the Kingdom of *Ireland*, chosen a Member of the House of Commons for that Kingdom, and at length received the Honour of Knighthood from *James* Duke of *Ormond*, Lord Lieutenant thereof. He hath written the following Treatises:

In obitum *Joannis Reynoldi*, qui in *Angliam* nuper remigrans naufragio interiit, ΘΡΗΝΩΔΙΑ.

A Discourse concerning Liberty of Conscience. Printed 1660 in Octavo.

The happy future Estate of *England*; or a Discourse by way of Letter to the late Earl of *Anglesey*, vindicating him from the Reflections of an Affidavit published by the House of Commons, *Anno* 1680.

A Casuistical Discussion of the Obligation of the King, his Heirs and Successors, wherein many of the moral Offices of absolute and unconditional Loyalty are asserted, *&c.* —— Or thus: The Obligation resulting from the Oath of Supremacy, to assist and defend the Pre-eminence or Prerogative of his dispensative Power belonging to the King, his Heirs, and Successors. In the asserting of that Power, va-

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giæ Baccal. solvit v*s. Regist. Coll. Sidney. Cant.* E Collectanies Reverendi *Tho. Baker*, S. T. B.

rious hiſtorical Paſſages occurring in the Uſurpation after the Year 1641, are mentioned, *&c.*

Several Letters to Dr. *Thom. Barlow*, one of which is at large printed in his Genuin Remains, p. 360. Sir *Peter Pett* hath alſo publiſhed, with an Epiſtle dedicatory to the Lord *Altham*, a Book entituled, *Memoirs intermixt with moral, political, and hiſtorical Obſervations*, &c. *Lond.* 1693. Octavo. Written by *Arthur* Earl of *Angleſey* *.

Sir *CHARLES SCARBOROUGH* was educated in St. *Paul's* School, became afterwards Fellow of *Caius* College in *Cambridge*. In the Time of the Troubles he was ſpoiled of his Library, and deprived. He ſpent ſometime afterwards in *Oxford* in *Merton* College, where he had great Intimacy with Dr. *Harvey*, then Warden of that Houſe, and was aſſiſting to him in his Book *De Generatione Animalium*. He became a moſt learned and incomparable Anatomiſt, one of the College of Phyſicians, principal Phyſician to King *Charles*, (from whom he received the Honour of Knighthood on the 15 of *Auguſt* 1669.) as alſo to King *James* II. and King *William* the third. He was the firſt that introduced Geometrical and Mechanical Speculations into Anatomy, and applied them as well, in all his learned Converſation, as more particularly in his famous Lectures upon the Muſcles of humane Bodies for 16 or 17 Years together in the Publick Theatre at *Surgeon's-Hall*, which were read by him with infinite Applauſe and Admiration of all Sorts of learned Men in that great City. He was alſo admirably well skill'd in the Mathematicks, and was eſteemed much by the learned Mr. *William Oughtred*, who ſpeaks of him after this Manner, in his Preface to his *Clavis Mathematica*, after he had given a Character of *Chriſt. Wren* ——— *Acceſſit & alter hortator*

* Wood's Athenæ Oxon. *Vol.* 2. *Ed. Lond.* 1722.

tor vehemens D. Car. Scarborough, *Doctor Medicinæ, ſuaviſſimis moribus, perſpicaciſſimo ingenio, cujus tanta eſt in Matheſi ſolertia, & ſupra fidem felix tenaxq; memoria, ut omnes Euclidis, Archimedis, aliorumq; nonnullorum ex antiquis propoſitiones recitare ordine & in uſum proferre potis ſit,* &c. He hath extant under his Name *Syllabus muſculorum*, which is added to the Anatomical Adminiſtration of all the Muſcles of an human Body, as they riſe in Diſſection, *&c.*

Trigonometry in 4to. He hath alſo compendiouſly methodized the Grammar of the famous *William Lilye*, which ſhews him to have been a critical Grammarian; he alſo penned an ingenious Elegy on the Death of Mr. *Abraham Cowley*; but I think it was never printed. See Mr, *Wood*'s *Athen. Oxon.* p. 733. I ſhall only add relating to this Perſon, that he was a moſt intimate Friend of Dr. *Seth Ward*, the learned Biſhop of *Sarum*.

SAMUEL PEPYS Eſq; of the ancient Family of the *Pepys*'s in *Cambridgeſhire*; was born at *Brampton* in *Huntingdonſhire* in 1632, and after he had ſpent a conſiderable Time at this School, was removed to *Magdalen* College in *Cambridge*, from whence, by the Intereſt of General *Montague*, (to whom he was related) he was introduced into publick Buſineſs, after he had approved himſelf well in ſeveral ſecret Negotiations for the Service of King *Charles* II. he was put into one of the Offices of the Navy, where rendring himſelf conſpicuous for his Diligence and Fidelity, he was removed in 1673, to the Secretaryſhip of the Admiralty, in which Poſt he continued, though not without ſome Intermiſſions for many Years during the Reigns of King *Charles* II. and King *James* II. but retired from publick Buſineſs at the Revolution in 1690. He publiſhed his incomparable Memoirs relating to the State of the Royal Navy, which abundantly ſhow how well fitted he was for the Truſt repoſed in him in that important Poſt. He was alſo very much eſteemed for

for his Learning of all Sorts, as well as his Zeal in Promoting it by his uncommon Munificence towards the Advancing of it, as Member of the Royal Society, or in any other Capacity; he left behind him a Library well furniſhed with Books, but eſpecially what relates to the Affairs of the Navy, which had he liv'd longer, he deſign'd to have made uſeful to the Publick. He died of an advanced Age, and was buried in St. *Olave's Hart-Street* in *London*. He left his incomparable Library to *Mary Magdalen* College in *Cambridge*, under certain Conditions, which if not accepted, to another Place; but this, after the Death of his Heir.

SAMUEL JOHNSON was born in *Warwickſhire* in 1649, ſent to *London*, and bred in St. *Paul's* School, where he acquired a good Stock of Learning, not only in the *Greek* and *Latin*, but in the *Oriental* Languages; he went from thence to *Cambridge*, but to what College we are not certain. He had afterwards the Living of *Curingham*, in the Hundreds of *Eſſex*, conferred upon him, which though it exceeded not the Value of 80 *l.* a Year, yet was the only Church Preferment he ever had; he was Chaplain to the Lord *Ruſſel* who was beheaded, who much valued him, looking upon him to be a Perſon well verſed in the Conſtitution and Laws of his Country, and for ſpeaking his Mind freely he underwent a great many Hardſhips after his Patron's Death, eſpecially for that Piece of his, entituled *Julian's Arts to undermine and extirpate Chriſtianity*; and another Pamphlet called, *An humble and hearty Addreſs to all the* Proteſtants in *King* James's *Army*, &c. for which, beſides Impriſonment, and other corporal Puniſhment, he was at laſt degraded by the then Biſhops of *Durham*, *Peterborough*, and *Rocheſter*, whoſe Sentence and Atteſtation to it I have by me under their own Hands; but it ſeems it being defective in one ſingle Inſtance, he ſtill preſerved his ſmall Living to the laſt. After the Revolution, though he had no more Church Preferment, yet the King gave him 300 *l.*

300 *l.* a Year out of the Poſt-Office, for his, and his Son's Life, beſides a Thouſand Pounds in Money, and likewiſe a Place of about a Hundred Pounds a Year to his Son. He was ſet upon even in that Reign by ſome Ruffians, who owed him a Spight for his Book beforementioned; but though wounded, yet he eſcaped with his Life, and died at laſt in his Bed. See more of him in the Memorials prefixed to his Works, *London* Fol. 1710. One Remark however of him, muſt not be omitted, (*viz.*) That even thoſe who differed very much from him as to Principles, yet look'd upon him as an honeſt Man, and the moſt Conſiderable of his Party: The Writer of Mr. *Kettlewel*'s Life ſays, 'That in his Books written both before and 'after the Revolution, the Principles which he 'eſpouſed are better, and more conſiſtently explain'd, 'than perhaps in any one Writer whatſoever; who 'being a more hearty Friend of, and Advocate for 'the Revolution, than many who pretended to be ſo, 'and a Man of true old *Roman* Principles, which no-'thing could ever make him ſwerve from[a]. —— Yet 'though ſo conſiderable an Actor and Sufferer for the 'Cauſe, he was too much neglected by his Party af-'terwards. That this Author ſhould ſay ſo much, and Biſhop *Burnet* in his Hiſtory ſay nothing of him, cannot but be ſurpriſing to any one that conſiders the former diametrically oppoſite to, and the other attach'd to the ſame Principles, and who knew Mr. *Johnſon*'s Parts and Sufferings.

Dr. *BENJAMIN CALAMY*, D. D. of *Katherine* Hall in *Cambridge*, Vicar of St. *Lawrence Jury*; he was reckon'd a very eloquent Preacher, as doth alſo his Volume of Sermons teſtifie; ſee his Character in his Funeral Sermon, by the Learned Dr. *Will. Sherlock*, late Dean of St. *Paul*'s, at the End of his Diſcourſes, wherein amongſt other Things, he ſays:

[a] Kettlewell's *Life*, 8*vo.* Lond. 1718. p. 331.

ſays: 'That the Defunct had taken Care to in-'form himſelf, and to furniſh his own Mind with 'all uſeful Knowledge, and his conſtant Preaching, 'though without any vain Affectation of Learning, 'which ſerves only to amuſe, not to inſtruct, did 'ſufficiently diſcover both his natural and acquir'd 'Abilities. He had a clear and diſtinct Apprehenſi-'on of Things, an eaſie and manly Rhetorick, ſtrong 'Senſe convey'd to the Mind in familiar Words, 'good Reaſons inſpir'd with a decent Paſſion, which 'did not only teach, but move and tranſport the 'Hearers, and at the ſame time gave both Light and 'Heat, for indeed he was a good Man, *&c.*

Dr. *RICHARD MEGGOT* was the Son of an eminent Brewer, in the Pariſh of St. *Olave's, Southwark*; after he had paſſed through this School and Univerſity, he became Dean of *Winchester*, and Canon of *Windſor*, of whom the ſame Dr. *Sherlock* ſays: 'That he was abundantly furniſh'd with all 'good Learning, both for Uſe and Ornament. He 'was an accompliſh'd Scholar, and a well ſtudied Di-'vine; he knew Books, and read them, and judged 'of them: —— He was an admirable Preacher, 'not for Noiſe and Lungs, but for well digeſted uſe-'ful pious Diſcourſes, deliver'd with all that becom-'ing Gravity, Seriouſneſs, and a commanding Elo-'cution, as made them ſink deep into the Minds of 'his Hearers, and made them hear, *&c.* He was 'not only a good Preacher and a prudent Guide, but 'a very good Man, he preach'd continually by his 'Life and Example: His Converſation was inno-'cent, entertaining, and uſeful; he was a true ſin-'cere Friend, very courteous, affable, civil to all 'Men, but never pretended Friendſhip where he had 'none. He was ready to do all good Offices, *&c.*' He died about the 60th Year of his Age of an *Ulcer* in his Lungs, at *Twickenham* near *London*, which Living he quitted, upon his being made Canon of *Wind-*

ſor

ſor in 1692, and was buried at *Twickenham* aforeſaid.

EDWARD REYNOLDS, D. D. Son of *Edward Reynolds* Biſhop of *Norwich*, was Arch-Deacon of *Norwich*, and Prebendary of *Worceſter*, of whom, having no more to ſay but that he was a very able and judicious Divine, and a very worthy Son of ſo good a Father, I ſhall only give the reſt of his Character as I find it in the Inſcription upon his Monument, which is as follows:

In *Kingsthorpe* Church near *Northampton*.

Subtus dormit
Eruditi otii a prima juventa cultor Religioſus
Edvardus Reynolds, *S. T. P.*
Edvardi Reynolds *Epiſcopi* Norvicenſis
Filius unicus
Scholæ Paulinæ *apud* Londinenſes *ſuos*
Alumnus.
Collegii Magdalenſis *apud* Oxon^ien^ſes *ſocius,*
Eccleſiæ Sti. Petri *apud* Northton^en^ſes } *per annos* 40 *Rector*
Cui annexa eſt hæc capella
Eccleſiæ Vigornienſis } *per annos* 38 *Prebendarius*
Et Norfolciæ } *per annos* 37 *Archidiaconus*
Vir ſæculi decus,
Si animum ejus alacrem & venuſtum ſpectes
Doctrinam omnigenam, mores intergerimos,
Pietatem priſcam non infucatam
Exemplum poſteris imitandum
Obiit Jun. 28 *Ao. ſalutis noſtræ* 1698
Ao ætatis ſuæ 69
Franciſca uxor
J. Alſton *de* Patenham *in agro* Bedfordienſi
Armig. filia
Conjugi piiſſimo cui peperit 7 filios, filias 6
Et quocum jucunde ſeſellit annos plus minus 40
Mœrens poſuit.

WIL-

WILLIAM CORKER, M. A. Senior Fellow of *Trinity* College in *Cambridge*, he was alſo Proctor to the Univerſity; but he is more eſpecially here remembred amongſt the Scholars of *Paul*'s School, for the Intimacy that was between him and the famous Dr. *Iſ. Barrow*, by whoſe Intereſt with Dr. *Seth Ward*, then Lord Biſhop of *Sarum*, he got him into the Prebendſhip of that Church, which he quitted upon his taking the Maſterſhip of *Trinity* College; and for his being a Benefactor to St. *Paul*'s School Library in the Year 1673, as appears by the Tables of the ſaid School; and to the College whereof he had been ſo long a Member, by giving to it 700 *l.* towards buying Books for the Library, and Beautifying the Chappel; which Society in Gratitude to his Memory, have, in the Anti-Chapple on the South-ſide, cauſed a black Marble-ſtone to be laid over him with the following Inſcription;

H. S. E.

Gulielmus Corker *Art. Mag. Collegii hujus ſocius ſenior qui ſeptuagenarius moriens An Dni.* 1702 *menſ. Aprilis die* 31. *Sacello & Bibliothecæ Libras* DCC. *Teſtamento donavit, Viro Doctiſſimo & munificentiſſimo, Monumentum hoc Collegium poſuit*

A. D. 1709.

THOMAS SMITH, A.M. of *Chriſt*'s College in *Cambridge*, and publick Library keeper to that Univerſity, was a very induſtrious learned Man; out of Gratitude to St. *Paul*'s School, he publiſh'd a modern Tranſlation of Dean *Colet*'s Sermon before the Convocation with Notes upon it, as alſo Dean *Colet*'s Life, tranſlated from *Eraſmus*'s Account of him, *&c.* printed at *Cambridge*, 1661. 8vo. In his Preface to which Book there is mention of a Diſcourſe by the ſame Author of the *Riſe and Growth* of Quakeriſm; but whether ever printed, I know not, nor any further Account of him; only that he ſucceeded Mr. *William Moore* in the Library Keeper's Place, and that

that he preached at his Funeral, Part of which Sermon, entituled, *The Life and Death of Mr.* William Moore, was printed at *Cambridge* 1660, in 8vo. dedicated to *Charles Scarborough*, one of his Pupils; and he tranſlated alſo, *Dallæus de uſu Patrum* into *Engliſh*. But ſo much for this Perſon, who, as he did ſo much conſult the Honour of our pious Founder, in Juſtice deſerves a Place in this Liſt.

THOMAS GIPPS, Fellow of *Trinity* College, appears to be another of this School, being in the Table of Benefactors to the Library; he was afterwards Chaplain to *William* Earl of *Derby*, and by him preſented to the Rectory of *Bury* in *Lancaſhire*; he printed a Sermon about corrupting the Word of God in 1696, which was anſwer'd by *John Owen*, a diſſenting Miniſter at *Oſweſtry* 1699. He writ a Defence of his Charge upon Diſſenters in that Point, which was alſo anſwer'd by the ſame Author.

WILLIAM NICHOLLS, Son of an eminent Counſellor in *London*, went from St. *Paul*'s School when he was 15 Years old to *Merton* College in *Oxon*, of which he became Fellow, D. D. and Rector of *Selſey* in *Suſſex*; he was reckon'd a very excellent Scholar, and was known abroad as well as at Home by the learned Correſpondence he kept with Foreigners, as alſo by his Publiſhing ſome of his Works in *Latin*. He had the Honour of receiving Letters from the King of *Pruſſia*, Abbot *Molanus* Superintendent General of *Brunſwick* and *Lunenburgh*, Monſieur *Oſtervald* of *Neufchatell*, *Benedictus Pictetus*, Profeſſor of *Geneva*, and others. He died *Apr.* 18, 1711, near the *Bath*, in the 48th Year of his Age, and was buried in St. *Swithin*'s Church *London*, he liv'd not to finiſh ſome Things he deſign'd, what he did are as follows:

—An Anſwer to the *Naked Goſpel*, &c. To which is added a ſhort Hiſtory of *Socinianiſm*, printed 1691.

—A

—A practical Eſſay on the Contempt of the World, with a Preface to the Deiſts of the Age, *&c.* 8*vo.* 1694.

—The Duty of Inferiours towards their Superiours in five practical Diſcourſes, with a Diſſertation on the Divine Reign of Princes. 1701.

—The Religion of a Prince; in Oppoſition to *Machiavel*, *Hobbes*, &c. written upon Occaſion of the Queen's giving up the Tenths and firſt Fruits for the poorer Clergy, 1704.

—A Conference with a Theiſt, in five Parts. 8vo. *Lond.* 1703.

—A Treatiſe of Conſolation to Parents for the Death of their Children: Written upon Occaſion of the Death of the Duke of *Glouceſter*.

—Defenſio Eccleſiæ Anglicanæ. 8vo. 1707.

—The ſame in *Engliſh*.

—Hiſtoriæ ſacræ Libri VII. In uſum Scholarum, & Juventutis Chriſtianæ. 1710.

—The *Sunday* and *Holy-day* Service, with the Pſalms of *David* paraphras'd. 8vo. 1707.

—A Commentary on the Book of Common-Prayer, *&c.* in Folio.

—A Supplement to the ſame, in Folio.

—A Sermon before the Gentlemen of St. *Paul*'s School, 169⅞.

—God's Bleſſing on the Uſe of Mineral Waters; a Sermon preach'd at the Chapel of *Tunbridge Wells*, *Sept.* 6. 1702.

—A Sermon occaſion'd by the Death of Prince *George* of *Denmark*, 1709.

RICHARD BLONDEL, a very able Surgeon of this City, was alſo bred up in this School; he juſtly acquired that Character by his great Skill and Diligence in his Profeſſion; and by making himſelf very uſeful to the Publick, by his Charity to the Poor, Juſtice to the Rich, and Compaſſion to all: He was remarkable alſo for his Piety and Goodneſs, and all other Virtues which denominate a Man more *ex-*

cellent than *his Neighbour*. You have his Character exactly as well as truly drawn by the ingenious Pen of Dr. *Nath. Marſhall*, in his Sermon preached at his Funeral, *May* 27, 1718, in the Church of St. *Laurence Jury*, on *Pſal.* 37. 37. *Mark the perfect Man*, &c. where the Reader may ſee a great deal ſaid to his Honour, and with the greateſt Veracity. He was interred in the abovemention'd Church.

Sir *THOMS DAVIES* Knight, was an eminent Bookſeller in the City, though Free of the *Drapers* Company; he was Son of *John Davies* of *London* Draper, became Sheriff of *London* and *Middleſex* in the Year 1667, and gave good Proofs of his being an uſeful Man, and of a publick Spirit in that difficult Time when *London* was juſt beginning to raiſe it ſelf out of its Aſhes. In the Year 1677, he became Lord Mayor, and behaved himſelf like a good Magiſtrate in every reſpect, ſo that there ſtill remain ſome Marks of his Concern for the Welfare of the City upon ſome of the publick Buildings [a]. We are not at a Loſs to know how long he ſurvived this Honour by his Epitaph; to which only I add this Remark of his Character, that he had ſo much Knowledge in the *European* Languages, that he was able to converſe with

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[a] *On the* Monument *erected in Memory of the dreadful Fire*, An. 1666.

Perfecta
Thoma Davies Eq. Præ. Urb.
Anno Dni. MDCLXXVII.

On Lamb's Conduit *near* Holbourn:

Rebuilt in the Year 1677
Sir *Thomas Davies* then Lord Mayor.
Burnt in the Fire in the Year 1666
Incendio conſumptum Anº. MDCLXVI
Reſtituit S. P. Q. L. MDCLXXVII
Thoma Davies Milite Praetore.

with the ſeveral Foreign Ambaſſadors in their known different Languages. The Inſcription upon his Monument in St. *Sepulchre*'s Church in *London*, in which Pariſh he died, will ſupply very truly the Reſt of his Character.

Siſte, quiſquis es, Lector, parumper gradum,
Oculum, animum: Monet hoc ſpectabile exemplum,
Ut te eſſe Mortalem memineris.
H. S. E.
Vir, ſiquis alius, Egregius & Venerabilis D. THOMAS DAVIES
Miles: cujus inviolata in REGEM *Fides, Amor erga Patriam incorruptus, mira Animi Præſentia & Conſtantia, Eruditio non vulgaris, Linguarumatq; Legum Peritia, cæteræq; eximiæ Dotes magno Illi in rebus gerendis Adjumento, magno poſt res geſtas Ornamento fuere. In Toga, Prætor Cathedram ſuis meritis implevit. In Sago,* TRIBUNITIAM *poteſtatem cum laude exercuit. In maximo Honore quum eſſet apud omnes Bonos Vivus, par ſui Deſiderium Bonis omnibus mortuus reliquit; Uxorem duxit D.* ELIZABETHAM RIDGE *ex qua ſuſcepit Filios quatuor,* THOMAM, JOHANNEM, ROBERTUM, & JACOBUM. *Obiit Anno Salutis Humanæ* MDCLXXIX, *Ætatis ſuæ* XLVIII, *dignus Longiore vita, niſi ad meliorem feſtinaſſet.*
Abi ſis LECTOR *& ſi potis es*
Imitare.
Conjux mœſta
optimo Marito
P.

HUMPHREY GOWER D. D. Maſter of St. *John*'s College *Cambridge*, and *Margaret* Profeſſor in Divinity; was educated in this School under *Samuel Cromleholme*, with whom he removed from *Dorcheſter* free School to this of *Paul*'s. He was an excellent Governour of his College, and though a learned Man, has left nothing extant but two Sermons preached on the Occaſion of Biſhop *Gunning*'s Death, in the Cathedral of *Ely* (where he was Prebendary). He has left in his Will dated *June* 10, 1708, twenty Pounds Rent-Charge out of his *Triplow* Eſtate in *Cambridgeſhire*, after the Death of his Executor, for

Exhibitions towards the Maintenance of two indigent Scholars which ſhall be Sons of Clergymen, and educated in one or both of the aforementioned Schools. He died in his own Lodge in St. *John*'s College, and being buried there in the College-Chapel, had the following Inſcription upon a marble Stone,

M. S.
Depoſitum
Viri admodum Reverendi
Humfredi Gower,
S. T. P.
Coll. Div. Johannis
præfecti
S. Theol. pro Dna Margareta
Profeſſoris
Eccleſiæ Elienſis
Canonici
Qui Collegium per annos
Triginta & amplius
Strenue ac feliciter
Rexerat.
Obiit xxvii Martii, *annoq;*
Dom. MDCCXI.
Æt. ſuæ 74.

ROBERT NELSON Eſq; was born upon the twenty ſecond Day of *June* 1656, being the Son of *John Nelſon*, a conſiderable Turky-Merchant of the City of *London*, and *Deliciæ* his Wife, Siſter to Sir *Gabriel Roberts*, a Turky-Merchant alſo of the ſame City. His Father Mr. *John Nelſon* had three Sons, *John*, who died young, this *Robert*, and *Gabriel*, who alſo died in Minority; ſo that *Robert* was left the only Son: And his Father dying before he arriv'd at Maturity, he was committed to the Care of his Mother and her Brother Sir *Gabriel*, who being made his Guardian, was not wanting to take care about the

the Education of his Nephew, who was exceedingly belov'd by every one, being a moſt beautiful Youth, and of fine natural Endowments. The firſt Part of his Education was at St. *Paul*'s School in *London*, but the latter and finiſhing Part was under a private Tutor in his Mother's Houſe; and moreover I muſt add, that the Seeds of Knowledge and Virtue were partly ſown in his tender Mind by the reverend Biſhop *Bull*. He was then enter'd Fellow-Commoner of *Trinity-College* in *Cambridge*. When he travell'd the firſt Time in 1682, he made himſelf acceptable wherever he came, to Perſons of Diſtinction and Merit. Returning from his Travels in 1685, he married the Lady *Theophila Lucy*, Relict of Sir *Kingſman Lucy*, and Daughter of *John* Earl of *Berkeley*. His Lady enjoying but an ill State of Health, for the Recovery of it he paſs'd with her into *France*, and went to *Aix* in *Provence*, where he continued ſome Time: And then having firſt made a ſhort Trip into *England*, where all things were found by him in the greateſt Confuſion at the End of 1688, he proceeded in his Travels, with his Lady, through all *France* and *Italy*, and return'd for *England* through *Germany*. Never was any *Engliſhman* known to be ſo much careſs'd as he in the foreign Courts which he viſited: As the many Letters written to him from Princes, Miniſters of State, Noblemen, and Perſons of Character, do abundantly witneſs. He was a Gentleman of a very exemplary Life and Converſation, a ſincere Friend, of ſo generous and publick a Spirit, that no good Deſign was ever propoſed, but he readily and chearfully embraced it. He was likewiſe a great Promoter of the *Societies for Propagation of* the Goſpel in *Foreign Parts*; and for Promoting *Chriſtian Knowledge at home*; and a great Benefactor to the Charity-Schools: All which he was the more able to do, upon account of his plentiful Fortune, of which he was a diſcreet, though generous Spender. He left the whole of his Eſtate to charitable Bequeſts, and died in *January* 1714. I ſhall

not enlarge farther on this good Man's Character, but refer the Reader to the Inſcription on his Monument which is erected to his Memory in the Cœmetry of St. *George*'s Chapel (now a Parochial Church) not far from *Lamb*'s-*Conduit*, drawn up by the learned *George Smaldridge*, late Biſhop of *Briſtol*, his very intimate and dear Friend.

Epitaphium Roberti Nelſon *Armig. qui ſepultus eſt* Jan. 28, 1714.

H. S. E.

ROBERTUS NELSON *Armiger:*
Qui
Patre ortus Johanne, *Cive* Londinenſi,
Ex ſocietate Mercatorum cum Turcis commercium
Habentium, Matre Deliciis, ſorore
Gabrielis Roberts, *Equitis Aurati, ex eâdem*
Civitate, & eodem ſodalitio; Uxorem habuit
Honoratiſſimam Dominam Theophilam
Lucy, Kingſmanni Lucy *Baronetti Viduam,*
Prænobilis Johannis *Comitis de* BERKLEY
Filiam, Quam Aquiſgranum uſq; Valetudinis
Recuperandæ Causâ proficiſcentem, lubenter
Comitatus, ad extremum vitæ terminum
Summo amore fovit, morte divulſam
Per novem annos ſuperſtes plurimum deſideravit.

Literis Græcis & Latinis,
Quas partim in Scholâ Paulinâ,
Partim intra domeſticos parietes didicerat,
Linguarum Gallicæ & Italicæ peritiam,
Lutetiæ & Romæ *agens, facilè adjunxit.*
In omni ferè Literarum genere Verſatus,
Ad Theologiæ ſtudium Animum præcipue appulit;
Et felici paritèr memoriâ atq; Acri Judicio pollens,
Antiquitatum Eccleſiaſticarum Scientiâ
Inter Clericos Enituit Laicus.
Peragratâ ſemel atq; iterum Europâ,
Poſtquam diverſas Civitatum
Et Religionum formas exploraverat,

Nul-

Nullam Reipublicæ administrandæ rationem
Monarchiæ domi constitutæ præposuit,
Cæteras omnes Ecclesias Anglicanæ *Longè posthæbuit.*
Hanc ipsi semper caram
Beneficiis auxit,
Vitâ exornavit,
Scriptis defendit
Filius ipsius obsequentissimus,
Et propugnator imprimis *strenuus.*
Nulla erat bonorum Virorum Communitas,
Aut ad pauperum liberos sumptu Locupletiorum
Bene instituendos,
Aut ad augendam utilitatem publicam,
Aut ad promovendam Dei Gloriam instituta,
Cui non se libenter socium addidit.

Hisce studiis, & temporis & opum
Partem longè maximam impendit.
Quicquid Facultatum supererat,
Id ferè omne supremis Tabulis
In eosdem Usus legavit.
Dum id sibi negotii unicè dedit, Deo ut placeret.
Severam interim Christianæ Religionis,
Ad quam se composuit, Disciplinam
Suavissimâ Morum facilitate ita temperavit,
Ut hominibus perrarò displiceret:
In Illo enim, si in alio quopiam Mortalium,
Forma ipsa Honesti mirè Elucebat,
Et amorem Omnium facilè Excitabat.
Cum Naturæ satis, & Gloriæ,
Bonis omnibus & Ecclesiæ
Parum diu vixisset,
Fatali Asthmate correptus
Kensingtoniæ *Animam Deo reddidit.*
Vitæ jam Exactæ recordatione lætus,
Et Futuræ spe plenus.

Dum Christianum sacrificium ritè Celebrabitur
Apud sanctæ Cœnæ participes

NELSONI vigebit Memoria.
Dum ſolennia recurrent Feſta & Jejunia,
NELSONI Faſtos jugiter revolvent Pii.
Illum habebunt inter Hymnos & preces,
Illum inter ſacra Gaudia & Suſpiria
Comitem paritèr & Adjutorem.
Vivit adhuc, & in omne Ævum vivet
Vir Pius, Simplex, Candidus, Urbanus:
Adhuc in ſcriptis poſt Mortem Editis,
Et nunquam Morituris,
Cum Nobilibus & Locupletibus miſcet Colloquia;
Adhuc eos ſermonibus,
Multâ Pietate & Eruditione refertis,
Delectare pergit & Inſtruere.

Ob. 16°. Jan. A°. Dom^{i}. 1714.
Æt. ſuæ 59.

Books written by *Robert Nelſon* Eſq;

— A Companion for the Feſtivals and Faſts of the Church of *England*, &c. printed 1703.
— Practice of True Devotion, in relation to the *End* as well as *Means* of Religion. With an Office for the holy Communion: Printed 1708.
— Great Duty of frequenting the Chriſtian Sacrifice, *&c.* with ſuitable Prayers, partly collected from the ancient Liturgies. Printed 1707.
— His Letter to an *Engliſh* Prieſt of the Roman Communion at *Rome*, printed at Page 328. of ſeveral Letters which paſs'd between Dr. *George Hickes* and a Popiſh Prieſt. Printed 1705.
— A Letter of Church-Government, in Anſwer to a Pamphlet entitled, *The Principles of the Proteſtant Reformation.* Printed 1705.
— The Life of Dr. *George Bull*, late Lord Biſhop of St. *David*'s, &c. Printed 1713.
— An Addreſs to Perſons of Quality and Eſtate. To which is added an Appendix of ſome original Papers. Printed 1715.

— The

— The whole Duty of a Chriſtian, by way of Queſtion and Anſwer, *&c.* Printed 1718.

— Tranſubſtantiation contrary to Scripture; or the Proteſtant's Anſwer to the Seekers Requeſt. Printed 1688.

— He publiſh'd alſo Mr. *Kettlewell*'s five Diſcourſes, with an Account of his Life and Writings.

— Biſhop *Bull*'s important Points of Primitive Chriſtianity maintain'd and defended; in 3 Vol. 8vo.

— The Chriſtian Exerciſe by *Thomas a Kempis*.

— The Scripture-Doctrine of the holy Trinity, with a Letter to Doctor *Clark*.

— The Archbiſhop of *Cambray*'s Paſtoral Letter, with ſome poſthumous Pieces of Biſhop *Bull*. Printed 1715.

A Sermon preached on the ſixth of *February*, 1714 in the Chapel of *Ormond ſtreet*, occaſioned by the Death of *Robert Nelſon*, Eſq; By *J. Marſhal*, LLD. *Lond.* 1714-15.

RICHARD CUMBERLAND was born in 1632 in *Fleetſtreet London*, the Son of worthy Parents; he was ſent early to St. *Paul*'s School, and was under the Care of Mr. *William Langley*, where he laid the Foundation of that Eminence, to which he afterward arrived, and to which School he always bore the moſt tender Regard, honouring it with his Preſence at their Anniverſary Meetings, even in his moſt advanced Age. After he was well furniſhed with School-learning, he was removed to *Magdalen* College in *Cambridge*, of which College he afterwards became a Fellow; while he continued at the Univerſity, he was ſingled out to keep an Act for his Batchelor of Divinity's Degree, at a publick Commencement, which he did with great Applauſe, as afterwards for his Doctor's Degree, when he had diſcontinued ſeveral Years from the Univerſity. Here he contracted an intimate Acquaintance and Friendſhip with Dr. *Hezekiah*

zekiah Burton, Secretary *Pepys*, and Sir *Orlando Bridgman*, afterwards Lord Keeper, to whom he afterwards became Chaplain. His firſt Preferment was *Brampton* in *Northamptonſhire*, given him by Sir John *Norwich*. Here he remained for ſome Time before his aforenamed Patron called him to the Living of *Allhallows* in *Stamford*, where he lived many Years, doing the Duty of a vigilant Paſtor, and in the difficult Times preceeding the Revolution, he behaved himſelf with the greateſt Courage imaginable againſt the Enemies of our Conſtitution, and was not afraid to oppoſe Popery in that moſt critical Juncture, by his Zeal and Steddineſs in the *Proteſtant* Cauſe; when the Storm was blown over, Reſpect was had to him, and he was advanced to the See of *Peterborough*, without his own ſeeking, not knowing of his being pitched upon for that Dignity till he ſaw it in a News Paper. He was very diligent and careful in his Dioceſe, and on all Occaſions treated his Clergy with ſingular Regard and Indulgence. His Speeches and Exhortations to them ſufficiently teſtified his Zeal to do good amongſt them; he was remarkable for Humility of Mind, Benevolence of Temper, and Innocence of Life. In ſhort, for every Thing that was truly Epiſcopal. He purſued his Studies and Searches into Things to the very laſt; the World is beholding to him for his clearing up ſeveral Difficulties of Philoſophy, Hiſtory, and Chronology. The Works he publiſhed in his Life time are, 1ſt. *Diſquiſitio* Philoſophica *de legibus* Naturae, (a Book highly valued both at home and abroad.) 2d. An Eſſay toward the *Jewiſh* Weights and Meaſures. He left behind him *Sanchoniatho*'s Hiſtory by *Eratoſthenes Cyrenaus*'s Canon, which *Dicaarchus* connects with the firſt Olympiad; publiſhed by his Son in Law *S. Payn*, in 8v. *London* 1720. The other Part of this Work, *viz. Origines Gentium Antiquiſſimæ*, &c. is ready for the Preſs; and we may hope for ſome other Pieces of this ſame learned Author. He lived to the Age of 87, and dying

dying at *Peterborough*, he was buried in his own Cathedral with the following Epitaph:

Juxta jacet Doctiſſimus Sanctiſſimus Præſul,
Ricardus Cumberland *hujus Civitatis Epiſcopus,*
Qui cum Eccleſiæ & Reipublicæ diu & feliciter
Invigilaverat, migratus ad aliam quam ſolam
Quærebat civitatem Honorum & Dierum ſatur,
Obdormivit in Domino, Anno { *Xti* 1718.
{ *Ætat.* 87.

Macte malæ fraudis Domitor Defenſor honeſti
Legum naturæ, Juſtitiæque Pugil;
O quantum debent quas læſerat Hobbius ambas
Recta ſimul Ratio, Religioque tibi,
Duport. *in* Hobbium *a* Cumberlando *confutat.*

GEORGE DODDINGTON Eſq; was educated unde Mr. *Cromleholm* at our School; he paſſed through ſeveral great Poſts during the laſt Reigns, as well as the preſent, (*viz.*) Treaſurer of the Navy, one of the Lord's of the Admiralty, Lord Lieutenant of the County of *Somerſet*; and Burgeſs for the antient Corporation of *Bridgewater* in the ſaid County. He married *Eleanor Bull*, an Heireſs, related to Biſhop *Bull* of St. *David*'s, and to whom his Poſthumous Diſcourſes are dedicated, on the Account of her being a great Favourite of that Prelate. He deſerved the Character of being one of the beſt of Friends, and a Perſon of great Honour; he lov'd to do good Offices for others, without expecting any other Returns beſides grateful Acknowledgments; as he was Maſter of a good Compaſs of Knowledge himſelf, ſo he was alſo a great Encourager of Learning in others, having a good Taſte for every Curioſity of Art or Nature; he left behind him a noble Collection of Pictures and other Curioſities, *&c.* He died ſuddenly in the Year 1720. aged 63, at his Houſe in *Covent-Garden*, and was buried at *Darrington*, near

Blanford

Blanford in *Dorſetſhire*, where he was building a moſt magnificent Houſe, called *Eaſtbury*, which he liv'd not to finiſh; this with a fair Eſtate deſcended to his Nephew *George Doddington* Eſq; now Lord Lieutenant of the County of *Somerſet*, and Member of Parliament for *Bridgewater* in the ſaid County.

THOMAS TOOKE D. D. born at *Dover* in *Kent*, was bred under Dr. *Tho. Gale* Maſter of St. *Paul*'s School, from under whoſe Care he was removed to *Corpus Chriſti* or *Bennet* College in *Cambridge*, where he became Fellow of that Society, and continued ſo many Years. He afterwards became Maſter of *Biſhop-Stortford* School in *Hertfordſhire*, which by his great Induſtry and happy Way of Teaching and Governing, he raiſed to a very great Fame, ſo that for many Years it flouriſhed amongſt the very beſt in the Kingdom, and ſent out many excellent Scholars; it ſtill continues to keep up an Anniverſary or School Feaſt for the Gentlemen educated therein; the preſent Archbiſhop of *York* (Sir *William Dawes*,) the Reverend Dr. *Rob. Moſſe* Dean of *Ely*, Dr. *Nic. Claget*, now Archdeacon of *Bucks*, &c. have honoured theſe Meetings with Preaching on that Occaſion. After refuſing the publick Schools of *Norwich* and *Bury*, he died at *Biſhop Stortford* in the Year 1720, having by his Will given to *Bennet* College aforementioned, after a certain Number of Years, the Perpetuity of the Rectory of *Lambourn* in *Eſſex*, where he had an Eſtate, as alſo the Living of *Braxted* in *Norfolk*.

SAMUEL ROSEWELL M. A. he was the Son of *Thomas Roſewell*, an eminent Diſſenting Preacher; who met with very hard Uſage in his Tryal before Lord Chief Juſtice *Jeffreys*, Nov. 18, 1684, at *King's Bench* Bar, the latter End of King *Charles* the IId's Reign; but was providentially delivered from Death by the Interpoſition of Sir *John Talbot* (a perfect Stranger to him,) who, upon the Repreſentation

preſentation of the Hardſhip of his Caſe to King *Charles* II, he was graciouſly pleaſed to remove the cruel Sentence paſs'd upon him; the Lord *Harcourt* mentions this in a late Trial [a]. His Son was of ſome Eminency amongſt the Diſſenters for his Preaching and gentile Deportment, as well as his great Moderation towards thoſe that differ'd from him. He was firſt Chaplain to the Lady *Clinton*, then choſen to be an Aſſiſtant to the learned Mr. *How*, who had a great Value for him. He died the ſeventh of *April*, 1722, in the 42 Year of his Age at *Hackney*. There was a Sermon preach'd at his Funeral by Mr. *Jeremiah Smith*. He has writ a Confeſſion of Faith, delivered at his Ordination, 1705. The Revolution, a Sermon on the 4th of *Novemb.* 1711.

A ſhort and plain Account of the Method a Sinner ought to take, in order to his Converſion and Salvation.

Seaſonable Inſtructions for the Afflicted.

A faithful Warning to young Men.

A Diſcourſe of Temptation, and the Means to prevent its Prevalency, and ſeveral other things.

The Araignment and Trial of the late Rev. Mr. *Thomas Roſewel*, for High Treaſon, before Lord Chief Juſtice *Jefferies*, &c. Publiſhed by *Samuel Roſewel*, M. A. *Lond.* 1718. 8vo.

ROGER COTES the Son of *Robert Cotes*, Rector of *Burbage* in *Leiceſterſhire*; which Rectory was remarkable for being held by the right honourable *An-*

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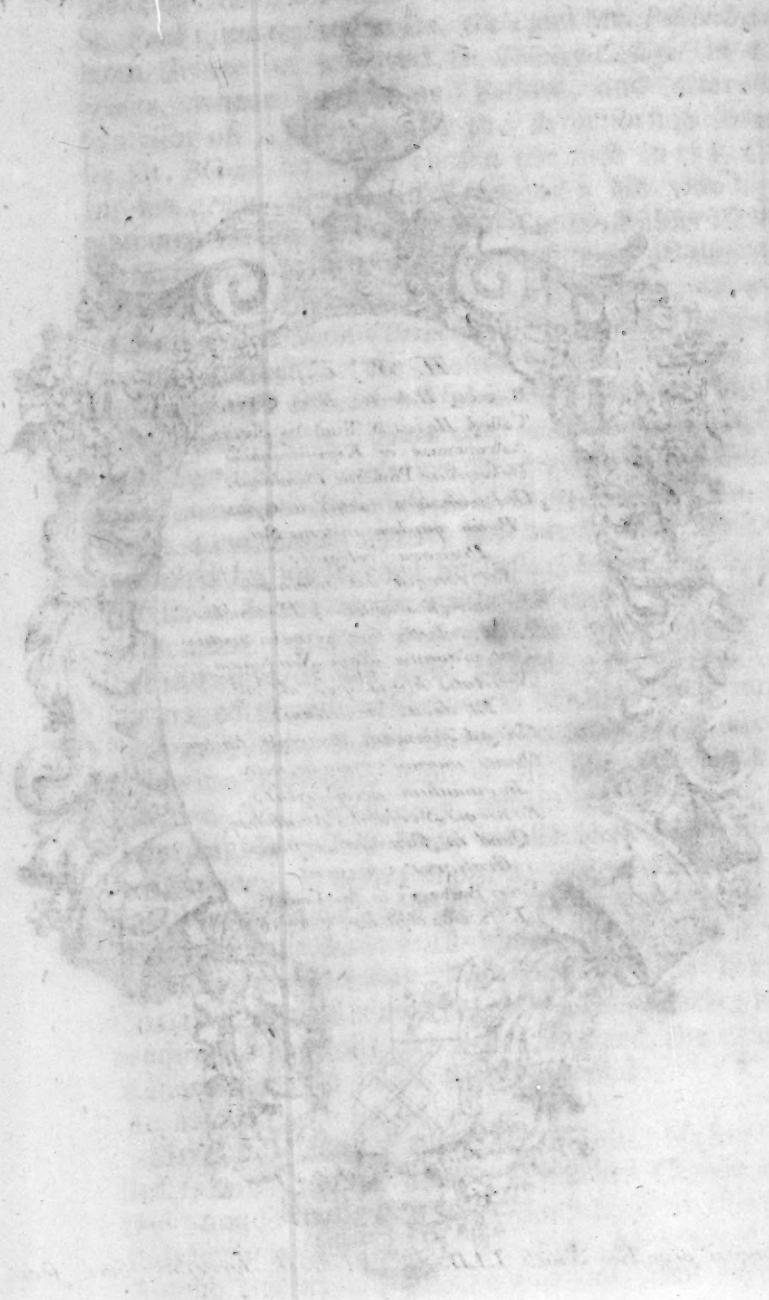
[a] *Mr.* Roſewel —— *was indicted in the* 36 Car. 2. *for Words ſpoken by him* —— *It was a Proſecution carried on through the Violence of thoſe Times, and generally deteſted. He was convicted: but on cooler Thoughts and Conſideration of the Uncertainty in the Expreſſions, that they could not amount to ſuch a Crime as he ſtood charg'd with* [*Judgment was arreſted and*] *Mr.* Roſewel *diſcharged.* Lord *Harcourt* at Dr. *Sacheverel*'s Trial, p. 119.

Anthony Earl of *Kent*, Grand-father to the preſent Duke of *Kent*, for many Years. He was educated at St. *Paul*'s, partly under Dr. *Gale* and Mr. *Poſtlethwayt*; from thence he removed to *Trinity-College* in *Cambridge*, where he became Fellow, and afterwards Profeſſor of Aſtronomy in the Profeſſorſhip founded by Dr. *Plume*, he being choſen the firſt in that Chair for his great Merit and Learning: He was highly eſteemed for his Knowledge in the moſt abſtruſe Parts of Mathematicks by the greateſt Men of the Age; eſpecially the renown'd Sir *Iſaac Newton*, of whoſe moſt valuable Book (*Principia Philoſophiæ*) he gave a ſecond Edition at the Deſire of the Author. He had prepared ſeveral uſeful Books for the Publick, one of which (*viz.*) *Harmonia menſurarum ſive Analyſis & Syntheſis per rationum & Angulorum menſuras promota, accedunt alia opuſcula mathematica per* Rogerum Cotes (4to *Lond.* 1722.) has been, ſince his Death, publiſh'd by his learned Succeſſor *Robert Smith*, LLD. He lived but a little while to carry on thoſe Improvements he had deſign'd for the Publick, dying in the Prime of his Age, to the great Regret of all Lovers of theſe mathematical Studies. He lies buried in *Trinity-College* Chapel in *Cambridge*, with the following Epitaph, penn'd by the Reverend and Learned Dr. *Ric. Bentley*, Maſter of the ſaid College (who highly valu'd him) which, out of Reſpect to his Memory, is here ſubjoin'd. I could run out many Pages in the juſt Character of this extraordinary Man, being very intimate with him, and having the Opportunity of knowing him perfectly, by being his Chamber-fellow many Years in *Trinity-College* in *Cambridge*; but am obliged not to exceed the Bounds of a ſhort Account, as I firſt propoſed.

Sir *JOHN TREVOR*, Knight, Maſter of the Rolls, and Speaker of the Houſe of Commons, laid the Foundation of his after Eminence in this School, and bore a Regard to it after he arrived at his higheſt Fortune, which he was not wanting to make ma-

Amoris ergo, Rob: Smith LL.D. Cotesii Successor fieri fecit.



manifeſt upon every Occaſion, therefore he deſerves a Place amongſt our Worthies. We are unwilling to enlarge upon the Characters of thoſe whoſe Memories are freſh, but refer the Reader to the Annals of our *Engliſh* Hiſtory, which are in every one's Hands.

ARCHIBALD Earl of *Forfar*, was alſo a Scholar in this School for ſome Time, where having attained to a competent Meaſure of Learning, his Genius inclining him to martial Affairs (being endued with great Sprightlineſs and Vigour) he engaged in them very early, and was glad of an Opportunity to diſtinguiſh himſelf by his Proweſs and Bravery, which he did very much to his Honour at the Battel of *Dumblain* in *Scotland*, in the Beginning of the preſent King's Reign; but had the Misfortune to be ſurpriſed by a Party of the Rebels who moſt inhumanly murdered him in cool Blood, and made him die many Deaths in one, by giving him many and repeated Stabs till they had ſatiated their Malice by his Death; thus ridding themſelves of the Fear of ſo brave a Man. Had he lived longer, it is no doubt he would have added to the foregoing Character.

CHARLES Duke and Earl of *Mancheſter*, and Baron *Montague* of *Kimbolton*, was born at *Kimbolton* in *Huntingdonſhire*, bred up under the Reverend Dr. *Gale* in this School, afterwards paſs'd thro' ſeveral great Employments for the Service of his Country, at the Revolution more eſpecially (in which he heartily engag'd) he rais'd a Troop of Horſe, was a Volunteer at the Battle of the *Boyne*, and at *the Siege of* Limerick; was then made Captain of the Yeomen of the Guards, on his Return. Went Ambaſſador Extraordinary to *Venice* in 1697, withthe ſame Character to *Paris* in 1699, to *Venice* in 1704, then upon his Return to *England* he was made Secretary of State, from which he was removed in the Beginning of

Queen

Queen *Anne*'s Reign, and continued without any publick Employment till the Acceſſion of his preſent Majeſty (excepting his being Lord Lieutenant, and *Cuſtos Rotulorum* of the County of *Huntingdon*) He was early made one of the Lords of the Bed-Chamber to his Majeſty, and had the Honour of the Dukedom conferr'd on him. He married *Doddington*, the youngeſt of the two Daughters and Coheirs to *Robert Grevil* late Lord *Brook*, by whom he left two Sons and four Daughters, the preſent *William*, Duke of *Mancheſter*, born in *France* in 1702, when his Father was Ambaſſador there; Lord *Robert*, the Ladies *Anne*, *Doddington*, *Elizabeth*, and *Charlott*. This noble Lord died at *London* of a Mortification, at his Houſe in *Arlington-ſtreet* near St. *James*'s, in the Year 1721, being about 60 Years old, and lies buried at *Kimbolton*, where he built a moſt magnificent Caſtle or Seat, which may juſtly be eſteemed one of the beſt Houſes in *England*. This Place was remarkable for being the Reſidence of *Catherine* King *Henry* VIII's Queen, who, after the Divorce, ended her Days here. So much relating to this noble Peer, who had (as all that knew him muſt own) many good Qualities, being a compleat Oeconomiſt, and diſcreet Manager of his Eſtate, a very good Husband, a moſt tender Father, humane and courteous to all Perſons. He lived beloved, and died lamented, and as he kept a good *Conſcience towards God and towards Men* during his Life, ſo he ſhew'd true Chriſtian Fortitude at his Death.

JOHN Duke of *Marlborough*, is a Perſon too conſiderable not to be reckoned amongſt the Worthies of our Schools, of whom not to ſay much is to ſay nothing. I ſhall not pretend to give therefore an Account of his glorious Actions, ſince Hiſtory is full of them; but ſum up his Character as I find it in one of our late Anniverſary Sermons ‘ —— Thus when ‘ late Poſterity ſhall hear the beneficial and glori- ‘ ous Fatigues and Dangers of that great Man, who ‘ ne-

'never beſieged a Town, which he did not take, 'nor fought a Battle which he did not gain: the 'Number and Importance of his Succeſſes; thoſe 'perſonal Endowments; that Courage, Preſence of 'Mind and Conduct ſhewn in the Field; that Affa-'bility, Counſel, and Skill out of it: When they 'ſhall ſee the publick Places crouded with Trophies, 'wreſted from a moſt warlike Enemy; how will 'they bleſs the Times that produced ſuch a one; 'applaud the excellent Prince that had, and made 'Choice of ſuch a General? And it will be eſteem-'ed, that the Foundation of the beneficent *COLET* 'has receiv'd a laſting Honour, in having contributed 'ſome Part to the forming of ſo extraordinary a 'Character [a].

Sir *EDWARD NORTHEY*, Knight, adds likewiſe to the Honour of this School, being juſtly eſteemed one of the moſt able Lawyers of the Age: His Abilities in his Profeſſion had juſtly gained him ſo much Reputation, that he was reſorted to as to an Oracle in his Profeſſion, and might have had the moſt eminent Places, if he had been ambitious of them; but he contented himſelf with that of the *Attorney-General*. His Character that he left behind him is, that he was a ſtrict Lover of Juſtice, and very compaſſionate to the Diſtreſſed, to whom he was very charitable, as Occaſion offered. He died very lately, and left behind him a conſiderable Eſtate, which he acquired by his Practice, beſides that he had from his Father, who was likewiſe of the ſame Profeſſion, as alſo of the ſame Society the *Middle-Temple*.

[a] *Archdeacon* Teniſon's *Sermon preached before the Gentlemen educated in St.* Paul's *School.*

I might now give a long Detail of Perſons of Eminence both in Church and State now living; who deſerve to be mentioned with Honour; but as their Modeſty is as great as their Merit, I muſt not venture upon their Characters (*viz.*) the Right Reverend *George Hooper*, Lord Biſhop of *Bath* and *Wells*; *Samuel Bradford*, Lord Biſhop of *Rocheſter*; *John Leng*, Lord Biſhop of *Norwich*; the right honourable *Spencer Compton*, Speaker of the Houſe of Commons; *Spencer Cooper*, Chief Juſtice of *Cheſter*; and many others whoſe Names you have amongſt the Benefactors to the Library, and the Liſt of Subſcribers to this Work.

Num. VIII.

Inſcriptions in, and about St. Paul's *School.*

IN the Front over the Windows is this that follows:

Schola Catechizationis Puerorum in Chriſti Opt. Max. fide & bonis literis.

Over the School Door.

Anno verbi incarnati MDX.
Reſtaurata feliciter MDCLXX.
Ædes Præceptoris grammatices.
Repair'd and beautified in the Year 1702,
Sir *Sam. Moyer*, Baronet, Maſter;
Mr. *Tho. Raymond*, Surveyor;
Mr. *Tho. Serocold*, Mr. *Francis Levett*, } Wardens.
Ingredere ut proficias.

In

Effigies Io Coleti *super Cathedram Magistri Primarii*
natu 1466. *Dec:* S^ti *Pauli* 1504. *Fundavit Scholam* 1512.
Obiit. 1519.

Memoria Coletina *Consecravit*
Rogerus Gale *Arm:*

En faciem plastes simulavit, et ora Coleti.
Effigiata artifici spirat imago manu.
At sua commendant melius benefacta Coletum,
Posteritas. Nequeunt haec monumenta mori. B M.

In the Entrance between the School and Maſter's Houſe;

Hoc Veſtibulo catechizentur pueri in fide moribuſque Chriſtianis, neq; non prius Grammatices rudimentis inſtituantur, priuſquam ad proximam hujus Scholæ claſſem admittantur.

Upon a mural Stone there;

Pueritiæ Chriſtianæ Joh. Colet, *Dec. Sancti* Pauli *poſuit.*

Over the Maſter's Seat is the Buſt of the Founder, Dean *Colet*, (where the Image of the Child Jeſus was anciently) of exquiſite Art, the ſame which was plac'd there before the Fire in 1666, found in the Rubbiſh afterwards by a curious Man in the City-Antiquities, who obſerv'd it was caſt, an hollow, the Plate whereof you have here.

The ſecond Maſter's Houſe was before the Fire in the *Old Change*, but now his Houſe, on the North End of the School, hath a very handſome Front anſwerable to that of the High Maſter. on which is engraven alſo this:

Ædes Præceptoris grammatices.

At the upper Seat of each Claſs is the Word *Capitaneus*, and the Number of Scholars as order'd by the Founder (*viz.*) 153. are in each Claſſe.

Claſſis 1	*Claſſis* 2	*Claſſis* 3	*Claſſis* 4
XXI	XXI	XXI	XVIII
Claſſis 5	*Claſſis* 6	*Claſſis* 7	*Claſſis* 8
XVIII	XVIII	XVIII	XVIII

Under the Clock over the School-door:

Pueri in hac Scholâ gratis Erudiendi ſunt CLIII *tantum, ad numerum Sedium.*

Quod Fauſtum ſit & Felix.

Ad ſeræ Poſteritatis Imitationem, Famæq; ſuæ Æternitatem, poſt luctuoſam Urb. Lond. *deflagrationem A. D.* MDCLXVI. *Ampliſſima* MERCERORUM *Societas, Fidem Fundatori τῷ μακαρίτῃ datam ſanctiſſime perſolvens, Scholam hanc de integro extruendam ſuſcepit, Annoq;* MDCLXX. *perfecit, D^no* RICHARDO FORD, *Equite Urbis Prætore,* Richardo Clutterbuck *Armigero Societatis Magiſtro, Scholæ vero Cuſtode, totiuſque Negotii aſſiduo diligentiſſimoq; Procuratore* ROBERTO WARE *Armigero.*

Εὐλογία Κυρίου ἐπὶ κεφαλῆς δικαίου, Prov. x. 6.
Μνήμη αὐτοῦ μετ' ἐγκωμίων. v. 8.

Upon each Window painted on Glaſs throughout the School, were theſe Words, almoſt now defaced, *Doce, diſce, aut diſcede*; ſuggeſting both to Scholar and Teacher their Duty.

At the upper End of the School there was, as now, a Library, which being conſumed by the Fire 1666, another has been erected, which by the Contributions chiefly of thoſe who have had their Education in this School, has been well repleniſh'd with good Books, chiefly relating to claſſical Learning, as moſt proper for the Place; a Liſt of the Names of the Beoefactors which are hung up in the School is here ſubjoin'd. The Stewards of the Anniverſary School-Feaſt have always been mindful to promote this good Work, as well as helpful towards the Education of ſome indigent Scholar going to the Univerſity; ſo that the Interruption of this Solemnity has been a conſiderable Loſs in both theſe Reſpects It may poſſibly be thought too trivial a Matter to ſet down an Account of the ſeveral Years it

it hath been kept up ſince the Reſtauration; but I muſt not omit any thing relating to the School, eſpecially what has prov'd ſo ſerviceable to its Intereſt. The firſt general Meeting, or Feaſt of the Scholars, was on St. *Paul*'s Day 1660, or Year following. In the Year 1664, it was intermitted till 1674, four Years after the new School was erected, then revived again, and continued till 1679, when it had again an unhappy Chaſm till 1699, and ſome few Years ſince; but now, as it is again encouraged and promoted, it is to be hoped it will continue a laſting Monument of Gratitude, that cannot be more decently ſhewn than in this Way by thoſe who have had the Happineſs of being educated in this School.

Num. IX.

Benefactores Bibliothecæ, pleriq; Alumni Scholæ Paulinæ; *& Procuratores Convivii Publici.*

1669.

BErnard Skelton.

1670.

Thomas Tyte.

1671.

John Davenport.
Samuel Melliſh.
Charles Cooke.

1672.

Thomas Gale.
Walter Hampton.

1673.

Thomas Gipps.
William Corker.
Thomas Townſend.

1674.

Charles Scarborough, Knt.
Joſeph Lane.
Henry Simmonds.
Henry Criſpe.
Will. Bridges.
Radulph Gray, *Arm. poſtea vero Bar.* Gray de Werk *Comes* de Tankervile.
Edmund Gardiner.
William Butler.

Rowland Wynne.
Joſ. Boſworth.
1675.
Sam. Pepys.
Ric. Lightfoot.
Tho. Crauley.
James Cardrow.
Charles Chamberlayn.
Francis Nixon.
Thomas Swallow.
Edward Trotman.
1676.
Stephen Skinner.
Will. Stoneſtreet.
Tobiah Harvey.
Gregory Butler.
1677.
George Chaire.
Sir George Croke.
Sir Hugh Cholinly.
Thomas Goddard.
Robert Thompſon.
Ralph Grey.
Edward Stillingfleet.
Dimmock Windus.
Samuel Draper.
Edward Ent.
1678.
Thomas Davies, *Knight.*
James Hayes, *Knight.*
John Knight, *Arm.*
John Eſcourt.
James Brace.
Will. Bartlett.
1679.
John Ayres.
Joſ. Lane Soc. Dom. Sancti Petri Cantab.
1680.
Edward Gwynne.
Dimothus Wynd.
1681.
Edward Whitaker.
1682.
John Johnſon, *Arm. poſtea Eq.* Auratus.
1684.
Sam. Draper.
Francis Fox.
Sir Peter Vandeput.
Mr. John Johnſon.
Mr. George Thomaſin.
Mr. Thomas Caiſter.
John Williams, *S. T. B. poſtea Epiſc.* Ciceſtr.
1686.
John Davenport, *Arm.*
1689.
Ric. Busby, *S. T. P. Scholæ* Weſtm. *Rector.*
Edward Turner.
1690.
Thomas Brown.
1699.
Robert Fowle, *Arm.*
John Killingworth, *Arm.*
Geo. Smith, *Arm.*
Sam. Lloyd, *Arm.*
John Baggs, *Arm.*
Gul. Bonner, *Arm.*
John Chetwynd, *Arm. poſtea Legatus a ſereniſſima Principe ad ſeren. Sabaudiæ Ducem.*
Rogerus Cotes, *mox alumnus, dein Socius Coll. Trin. Cant. & Aſtronomiæ Profeſſor Plumianus.*
Ben. Marſhall, *mox Alumnus Ædis Chriſti.*

Dan.

Dan. Lock, *Coll. Trin. Cant. Alumnus.*

1700.

Gabriel Neve.

1704.

Joh. Poſtlethwayt, *Scholæ Rector.*

1705.

Tho. Bell, *mox Alumnus Coll. Trin. Cant.*

1706.

Algernonus Coote, Caroli *Comitis de* Montrath, *filius natu tertius.*

1708.

The honourable Spencer Compton, *Eſq;*
Sir Hen. Bendyſhe, *Bart.*
Roger Gale, *Eſq;*
William Dewe, *Eſq;*
John Greſham, *Gent.*
Mr. Henry Bull.
Mr. Thomas Barrow.
Mr. Benj. Tooke.

1709.

Sir Thomas Clarges, *Bart.*
Joſeph Hodges, *Eſq;*
Mr. Sam. Haywood.
Mr. Sam. Palmer.
Mr. Nicholas Feild.
Thomas Batſon, *Gent.*
William Timms, *Gent.*
Mr. Robert Hulls.

1710.

The Right honourable the Earl of *Orrery.*
The Right honourable the Lord *Vandell.*
The honourable *Algernoon* Coote, *Eſq;*
Robert Clarges, *Eſq;*
Humphry Hide, *Eſq;*
Fitz-William Plumptree, *Eſq;*
Charles Welham, *Eſq;*
Timothy Alleyn, *Eſq;*

1711.

William Lightfoot, *Eſq;*
Joſeph Major, *Eſq;*
John Benſon, *Eſq;*
Simon Morſe, *Gent.*
John Jacob, *Gent.*
John Hatley, *Gent.*
George Morton Pitt, *Eſq;*
Mr. Maurice Atkins.

1712.

Sam. Gale, *Gent.*
Thomas Gill, *Eſq;*
Mr. Thomas Trenchfield.
Mr. Joſeph Goddard.
Mr. Gabriel Neve.
Mr. Nathaniel Blanford.
Robert Cooke, *Eſq;*
Mr. Daniel Wilcocks.

1713.

Mr. Pet. Normanſel, *Gent.*
Richard Clifton, *Eſq;*
Mr. Benj. Mawſon, *Gent.*
Edmund Wiſeman, *Eſq;*
Mr. William Lock.
Mr. Richard Young.
Mr. Anth. Chamberlayn.
Mr. John Fotherby.

1715.

Mr. Henry Boone.
Mr. Sherard Pickering.
Mr. Charles Crumpe.
Mr. John Chauncy.
Mr. Leonard Pead.
Mr. John Brace.

Mr. Thomas Carter.
Mr. John Bethell.

1717.

William Glanville, *Esq*;
Capt. Stephen Bateman.
Mr. Charles Blackſtone.
Mr. Edward Blackſtone.
Mr. Ric. Rogerſon.
Mr. Barth. Dandridge.
Mr. John Kerſey.
Mr. Thomas Needham.

1718.

Mr. Charles Townley.
Robert Williams, *Esq*;
Mr. William Browne.
Mr. Francis Loggin.
Mr. Ric. Collet.
Mr. Edward Bentley.
Mr. James Anderton.
Mr. John Hall.

1724.

The Rev. Dr. S. Knight.
The Rev. Mr. A. A. Sykes.
The Rev. Mr. A. Clarke.
The Rev. Mr. Hen. Parker.
Benj. Marriott, *Esq*;
Mr. Sam. Herring.
Mr. Ch. Gardner.
Mr. Rich. Trubey, *jun.*

Num. X.

Sermons preach'd, and publiſh'd at the Anniverſary Meeting of the Gentlemen educated at St. Paul's-School, *to this time.*

DR. *Ric. Meggot* late Dean of *Wincheſter*, p. 63. of the Volume of his Sermons, printed *Lond.* 1096. 8vo.

Dr. *Benjamin Calamy* Vicar of St. *Lawrence Jury*. See his Volume of Sermons, p. 157. *Lond.* 1700. 8vo.

W. Wyat, M.A. Student of *Chriſt's-Church*, in 1678-9.

Dr. *Will. Nichols* Rector of *Selſey* in *Suſſex*, Sermon on the Advantage of a learned Education; preach'd at the School-Feaſt, 1697-8.

John Pulleyn, Prebendary of *Paul's*, 1698-9.

Dr. *Sam. Bradford's*, now Biſhop of *Rocheſter*, Sermon on the Deſcription, and Benefits of a regular Education, 1699-700. *Wil-*

Willam Stoneſtreet M. A. Rector of St. *Stephen's Walbroke*, 1700-1.

Mr. *William Bramſton's*, now D. D. and Prebendary of *Woreſter*, Sermon, or ſhort Apology for humane Learning, 1701.

Robert Newton, D. D. late Rector of St. *Auſtin's*, On Religion and Learning, or the happy Effects of an early Education, 1702.

William Smith, M. A. On the Benefit of good Inſtruction, 1707-8.

Henry Stoneſtreet, M. A. 1708-9.

Richard Chambre, M. A. On the Duty of being publick ſpirited, 1709-10.

Edward Teniſon, D. D. Archdeacon of *Carmarthen*, and Prebendary of *Canterbury*, On the Excellency and Uſefulneſs of a publick Spirit, 1710-11.

John Leng, D. D. now Biſhop of *Norwich*, 1713.

Samuel Dod, M. A. late Fellow of *Clare-Hall*, On the right Uſe of the manifold Gifts of God, 1713-14.

Matthew Poſtlethwayt, M. A. and Rector of *Denton* in *Norfolk*, on the Neceſſity of underſtanding the Grounds and Principles of Religion, briefly repreſented, 1714-5.

Clement Tookie M. A. late Sur-maſter of the School, 1716-7.

Dr. *Sam. Knight* Prebendary of *Ely*, On the Child Jeſus, the great Exemplar of Youth, 1717-18.

Math. Mawſon B. D. Fellow of *Corpus Chriſti* College in *Cambridge*, upon the Revival of the Feaſt in 1723-4.

Num. XI.

Dean *Colet*'s Inſtitution of a Chriſtian Man, for the Uſe of his School, prefix'd to the Rudiments of the *Latin* Tongue, 8vo.

The Artycles of the faythe.

I Byleve in God the father almyghty creatour of heven/ and of erth/ &c. Then follow the Sacramentes.

Charyte. The Love of God.

In trewe byleve I ſhall fyrſte love god the father almyghty that made me/ and our Lorde Jeſu Chryſte that redemed me/ and the holy gooſt that alway inſpireth me this bleſſed holy trinite I ſhall alway love and honour/ and ſerve with all my herte/ mynde/ and ſtrength/ and fere god alonely/ and put my truſt in hym alonely.

The love of thyne owne ſelfe.

Seconde I ſhal love my ſelfe to god warde/ and ſhall abſtayne fro all ſynne as moche as

as I may/ specially from the synnes deedly.

I shall not be proude/ nor envyous/ nor wrothfull/ I shall not be glotenous/ nor lecherous/ nor slouthfull/ I shal not be covetous desiring superfluite of worldly thynges/ and yvell company I shall eschewe/ and flye as moche as I may.

I shall gyve me to grace and virtue/ and connynge in god. I shall pray often/ specially on the holy dayes. I shall lyve alway temperatly/ and sobre of my mouthe.

I shal fast the dayes commaunded in Christes Chyrche. I shall kepe my mynde fro yvell and foule thoughtes. I shall kepe my mouth from swearyng/ lyenge/ and foule spekynge.

I shall kepe my handes fro stelyng and pykyng. Thynges taken away I shall restore agayne. Thynges founde I shall rendre agayne.

The love of thy neygbour.

Thyrde/ I shal love my neyghbour: that is every man to godwarde/ as my owne selfe. And shall helpe hym in all necessytes spyritually and bodyly/ as I wolde be holpen my owne selfe: specially my father and my moder/ that brought me into this worlde. The mayster that teacheth me I shall honour and obey.

My felowes that lerne with me I shall love.

Pe-

Penaunce.

If I fall to fynne I shall anone ryse agayne by penaunce and pure confessyon.

Houslynge.

As often as I shall receive my lorde in Sacrament/ I shall with all study dispose me to pure clenlynesse and devocyon.

In Sycknesse.

Whan I shall dye I shal call for the sacramentes and rightes of Chrystes Churche by tymes/ and be confessed/ and receyve my lorde and redemer Jesu Chryst.

In dethe.

And in peryll of dethe I shal gladly call to be sealed/ and so armed in god I shal departe to hym in truste of his mercy/ in our lorde Chryst Jesu.

Hoc fac, & vives.

Preceptes of lyvynge.

Feare god.
Love god.
Desyre to be with hym
Serve hym dayly
with some prayer.
Bryde the affectyons
of thy mynde.
Subdue thy sensual
appetytes.

Thrust

Thrust downe pryde.
Refrayne thy wrathe.
Forget trespaces.
Forgyve gladly.
Chastyse thy body.
Be Sobre of thy mouthe.
Be sobre of meet/ and drinke.
Be sobre in talkynge.
Flye swearynge.
Flye foule language.
Love clenlynesse/ and Chastyte.
Use honest company.
Beware of ryot.
Dispende measurably.
Flye dishonestly.
Be true in worde and dede.
Reverende thy Elders.
Obey thy superyours.
Be felowe to thyne equales.
Be benygne and lovyng to thyne inferyours.
Love all men in god.
Byleve and trust in Christ Jesu worshyp hym and hym serve/ and obey.
Call often for grace of the holy goost.
Love peace and equyte.
Thynke on dethe.
Drede the judgment of god.
Trust in goddes mercy.
Be alway well occupyed.
Lose no tyme.
Stand in grace.
Fallyng down dispayre not.
Ever take a freshe newe good purpose.
Persever constauntly.
Use oft tymes confessyon.
Washe cleane.
Sorowe for thy synnes
Aske often mercy.
Be no Slogarde.
Awake quyckly.
Enryche the with vertue.
Lerne dyligently.
Teche that thou hast lerned lovingly.
By this way thou shalt come to grace/ and to glory. Amen.

Sim-

Symbolum Apoſtolorum.

Credo in Deum Patrem, *&c.*

Oratio Dominica.

Pater noſter, qui es in cœlis, *&c.*

Oratiuncula ad puerum Jeſum Schola præſidem.

MI Domine Jeſu ſuaviſſime, qui puer adhuc anno ætatis tuæ duodecimo in Hieroſolymitano templo inter Doctores illos ſic diſputaſti, ut ſtupefacti univerſi tuam ſuperexcellentem ſapientiam admirarentur: te quæſo, ut in hac tua ſchola, cui præes, & patrocinaris, eam quotidie diſcam, & literaturam, & ſapientiam, qua poſſim in primis te Jeſu, qui es ipſa vera ſapientia cognoſcere, deinde cognitum eundem te colere, & imitari, atq; in hac brevi vita ſic ambulare in via doctrinæ tuæ ſequax veſtigiorum tuorum, ut quo perveniſti ipſe ad aliquam ejus gloriæ partem decedens ex hac luce, poſſim ego quoq; tua gratia feliciter pervenire. *Amen.*

CHRISTIANI HOMINIS INSTITUTUM per Eraſmum Rot. *ſcriptum in Uſum Scolæ* Londini *inſtitutæ per* Joannem Coletum, *inter Epigrammata* Deſ. Eraſmi Rot. 4to. Baſ. 1518.

Valet in *Chriſto* fides quæ per dilectionem operatur.

Fides.

I. Articulus. Credo.

Confiteor primum ore pio, venerorq; fideli
Mente Deum patrem, vel nutu cuncta potentem.
Hunc, qui ſtelligeri ſpacioſa volumina cœli,
Et ſolidum omnipariæ telluris condidit orbem.

II. Et in *Jeſum.*

Ejus item gnatum Jeſum, cognomine Chriſtum.
Quem Dominum nobis agnoſcimus, & veneramur.

III. *Qui Conceptus.*

Hunc *Maria* afflatu divini Numinis, alvo
Concepit virgo, peperit puriſſima virgo.

IV.

IV. Paſſus ſub *Pontio.*

Et grave ſupplicium immeritus damnante *Pilato*
Pertulit, infami ſuffixus in arbore, mortem
Oppetiit, tumulatus humo eſt, clauſuſq; ſepulchro,
Interea penetrat populator ad infera regna.

V. Tertio die.

Mox ubi tertia lux mœſto ſe prompſerat orbi,
Emerſit tumulo ſuperas redivivus in auras.

VI. *Aſcendit.*

Inde palam ætheream ſcandit ſublimis in arcem,
Illic jam dexter patri aſſidet omnipotenti.

VII. *Iterum venturus eſt.*

Idem olim rediturus, ut omnem judicet orbem,
Et vivos pariter, vitaq; & lumine caſſos.

VIII. Credo in Spiritum.

Te quoq; credo fide ſimili ſpirabile numen
Halitus, afflatuſq; Dei ſacer, omnia luſtrans.

IX. *Sanctam Eccleſiam.*

Et te confiteor ſanctiſſima concio, qua gens
Chriſtigena arcano nexu coit omnis in unum
Corpus, & unanimis capiti ſociatur Jeſu.
Hinc proprium neſcit, ſed habet communia cuncta.

X. *Remiſſionem Peccatorum.*

Hoc equidem in cœtu ſancto, peccata remitti
Credo, vel his ſacro fuerint qui fonte renati.
Vel qui diluerint ultro ſua crimina fletu.

XI. *Carnis Reſurrectionem.*

Nec dubito, quin exanimata cadavera ſurſum
In vitam redeant, animas ſortita priores.

XII. *Vitam æternam.*

Utraq; pars noſtri corpuſq; animuſq; deinceps
Juncta ſimul, vitam ducent, ſine fine perennem.

Amor Dei.

Hæc eſt indubitata fides, cui pectore certo
Nixus, amabo patrem ſuper omnia cunctipotentem
Qui me condiderit que, & in hunc produxerit orbem.
Rurſus amore pari dominum complectar *Jeſum*,
Qui nos aſſeruit, pretioq; redemit amico.
Spiritum item ſanctum, qui me ſine fine benigno
Afflatu fovet, atq; animi penetralia ditans,

Do-

Dotibus arcanis, vitali recreat aura.
Atq; hic ternio ſanctus, & omni laude ferendus,
Toto ex corde mihi, tota de mente, ſupremis
Viribus, obſequio, meritoq; coletur honore.
Hunc unum reverebor, & hoc ſemel omnis in uno
Spes mea figetur, hoc omnia metiar uno,
Hic propter ſeſe mihi ſemper amabitur unus.

Amor ſui.

Poſt hunc haud alia ratione, ac nomine charus
Ipſe mihi fuero, niſi quatenus omnis in illum
Ille mei referatur amor, fontemq; reviſat.

Fuga peccati.

Culpam præterea fugiam pro viribus omnem,
Præcipue capitale tamen vitavero crimen.
Quod necat aut animam lætali vulnerat ictu.

Superbia, Invidia, Ira.

Ne faſtu tumeam, ne vel livore maligno
Torquear, aut bili rapiar fervente, cavebo.

Gula, Luxuria, Pigritia.

Ne vel ſpurca libido, vel inſatiabilis alvus
Imperet, enitar, ne turpis inertia vincat.

Avaritia.

Ne nunquam ſaturanda fames me vexet habendi,
Plus ſatis ut cupiam, fallacis munera mundi.

Fuga malorum hominum.

Improba peſtiferi fugiam commercia cœtus
Omnia, ſummo animi conatu, proq; virili.

Studium pietatis.

Atq; huc incumbam nervis, ac pectore toto;
Ut magis atq; magis ſuperet mea gratia, virtus,
Augeſcatq; piæ divina ſcientia mentis.

Deprecatio.

Orabo, ſuperoſq; precum libamine puro
Placare adnitar, cum tempore ſedulus omni,
Tum vero eximie, quoties lux feſta recurret.

Frugalitas victus.

Frugales Epulæ ſemper, menſæq; placebit
Sobria mundities, & avari neſcius luxus.

Jejunium.

Servabo reverens, quoties Jejunia nobis
Indicit certis Eccleſia ſancta diebus.

Mentis Cuſtodia.

Sancta uti ſint mihi ſecretæ penetralia mentis,
Ne quid eo ſubeat fœdumve, nocenſve, ſtudebo.

Linguæ Cuſtodia.

Ne temere juret, ne unquam mendacia promat,
Turpia ne dictu dicat mea lingua, cavebo.

Manus Cuſtodia.

A furto cohibebo manus, nec ad ulla minuta,
Viſcatos mittam digitos, & ſi quid ademptum
Cuiquam erit, id domino properabo reddere vero.

Reſtitutio rei forte repertæ.

Id quoq; reſtituam, ſi quid mihi forte repertum eſt:
Me penes haud patiar prudens, aliena morari.

Amor Proximi.

Nec ſecus atq; mihi ſum charus, amabitur omnis
Proximus, eſt autem (ni fallor) proximus ille
Quiſquis homo eſt, ac ſic amor referatur amici
In Chriſtum, vitamq; piam, veramq; ſalutem.
Huic igitur fuerit quoties opus, atq; neceſſe,
Sedulus officio corpuſque, animumq; juvabo,
Ut mihi ſuccum cupiam, ſi forſan egerem.
Id tamen in primis præſtabo utriq; parenti,
Per quos corporeo hoc naſci mihi contigit orbe.
Tum præceptori, qui me erudit, inſtituitq;
Morigerus fuero, ac merito reverebor honore.
At rurſus dulciſq; Scholæ, ſtudiiq; ſodales,
Semper (uti par eſt) ſyncero amplectar amore.

Aſſidua Confeſſio.

Si quando crimen fuero prolapſus in ullum,
Protinus enitar, pura ut confeſſio lapſum
Erigat, ac juſta tergatur noxia pœna.

Sumptio Corporis Chriſti in Vita.

Aſt ubi ſacrati me ad corporis atq; cruoris
Cœleſtes Epulas pietaſq; dieſq; vocabit,
Illotis manibus metuens accedere, pectus
Ante meum, quanta cura, ſtudioq; licebit,
Purgabo maculis, virtutum ornabo nitelis.

Morbus.

Porro ubi fatalis jam terminus ingruet ævi,
Extremumq; diem cum morbus adeſſe monebit,
Mature ſacramentis me armare ſtudebo,
Atq; his muneribus, quæ Eccleſia ſancta miniſtrat
Chriſtigenis, reteget confeſſio crimina vitæ
Sacrifico, ſumam Chriſti venerabile corpus.

Hoc fac, & vives.

Num. XII.

A ſhort Paraphraſe on the Lord's-Prayer by Dr. Colet, *inſerted in the Collection of Prayers, &c. entituled,* Hore beate Marie Virginis ad uſum *Sarum* ad longum.

The Seven Peticyons of the Pater-noſter *by* Joan. Colet *Deane of* Poules.

PAter noſter, qui es in Cœlis, ſanctificetur nomen tuum.

O Father in Heaven, halow'd be thy Name amonge men in erthe, as it is amonge aungels in heven.

The ſecond Peticyon.

Adveniat regnum tuum.

O father let thy kyngdome comme and reygne amonge us men in erthe as thou reygneſt amonge thy angels in heven.

The Third peticyon.

Fiat voluntas tua ſicut in cœlo & in terra.

O father thy will be fulfylled, that is to ſaye, make us to fulfyll thy wyll here in erthe as thy aungels do in heven, &c.

Jo-

Num. XIII.

A lytell proheme to the booke called Grammatices Rudimenta *by Dean* Colet.

ALL be it many have wryten, and have made certayne introducyons into *latyn* ſpeche, called *Donates*, and *Accidens* in *latyn* tongue and in *englyſſhe*, in ſuche plenty that it ſhulde ſeme to ſuffyſe; yet never the leſſe for the love and zele that I have to the newe Schole of *Powles*, and to the children of the ſame, ſomwhat I have alſo compyled of the mater, and of the viii partes of grammer have made this lytell boke, not thynkynge that I coude ſay any thing better than hath be ſayd before, but I toke this beſyneſſe havynge great pleaſure to ſhew the teſtimony of my good mynde unto that Schole. In whiche lytell warke if any new thynges be of me, it is alonely that I have put theſe Partes in a more clere ordre, and have made them a lytell more eaſy to yonge wyttes, than (me thynketh) they were before. Judgyng that no thynge may be to ſoft, nor to famylier for lytell chyldren, ſpecyally lernynge a tongue unto them all ſtraunge. In whiche lytell boke I have left many thynges out of purpoſe, conſyderyng the tenderneſſe and ſmall capacyte of lytell myndes. And that I have ſpoken alſo I have affirmed it none otherwyſe, but as it happeth moſt commonly in *latyn* tongue. For many be the excepcyons, and hard it is any thynge generally to aſſure in a ſpeche ſo various. I praye god all may be to his honour, and to the erudycion and profyte of chyldren, my countrey men *Londoners* ſpecially whom dygeſtynge this lytell werke I had al-

way before mine eyen, conſyderynge more what was for them, than to ſhewe any great connyng, wyllyng to ſpeke the thynges often before ſpoken, in ſuche maner as gladly yonge begynners and tender wyttes myght take and conceyve. Wherfore I pray you all lytell babes, all lytell chyldren lerne gladly this lytell treatyſe, and commende it dyligently unto your memoryes, truſtynge of this begynnynge that ye ſhall procede, and growe to perfyte lyterature, and come at the laſte to be great Clerks. And lyfte up your lytell whyte handes for me, whiche prayeth for you to God, to whom be all honour, and imperiall maieſty and glory, *AMEN.*

PROLOGI FINIS.

Of theſe viii partes of ſpeche in ordre well conſtrued be made reaſons and ſentences, and longe oracyons. But howe and in what maner, and with what conſtructyon of wordes, and all the varietees, and dyverſytees, and chaunges in *latyn* ſpeche, whiche be innumerable, if any man wyll know, and by that knowledge attayne to underſtande *latyn* bokes, and to ſpeke and to wryte the clene *latyn*: Let hym above all beſyly lerne and rede good *latyn* auctours of choſen poetes and oratours, and note wiſely howe they wrote, and ſpake, and ſtudy alway to folowe them, deſiryng none other rules but their examples. For in the begynning men ſpake not *latyn* bycauſe ſuche rules were made; but contrary wyſe, bycauſe men ſpake ſuche *latyn*, upon that folowed the rules were made. That is to ſaye, *latyn* ſpeche was before the rules, not the rules before the *latyn* ſpeche. Wherfore well beloved mayſters and techers of grammer, after the partes of ſpeche ſuffyciently knowen in your ſcholes, rede and expounde playnly unto your ſcholers good authours, and ſhewe to them every word and in every ſentence what they ſhall note and obſerve, warnyng them beſyly to folowe and to do lyke, both in wry-

tyng

tyng and in ſpekynge, and be to them your own ſelfe alſo ſpekyng with them the pure *latyn* very preſent, and leave the rules. For redyng of good bokes, dylygent informacion of taught mayſters, ſtudyous advertence, and takyng hede of lerners, heryng eloquent men ſpeke, and finally beſy imytacyon with tonge and penne, more avayleth ſhortly to get the trewe eloquent ſpeche, than all the tradycions, rules, and preceptes of mayſters.

Explicit Coleti *editio.*

Theſe be the viii partes of ſpekynge, whiche for an introduction of children in to *latyn* ſpeche I have thus compyled, dygeſted, and declared: prayeng god that it maye profyte to the more ſpedy lernyng of yonge begynners, finally to his honour, to whom be all prayſe and glory without end. *Amen.*

Joannis Coleti *Theologi, olim decani*
Divi Pauli, *editio, una tum quibuſdam*
G. Lilii *Grammatices Rudimentis.*

G. Lilii *Epigramma.*

Pocula ſi linguæ cupias guſtare Latinæ,
Quale tibi monſtret, ecce, Coletus *iter.*
Non per Caucaſeos montes, cui ſumma Pyrenes;
Te iſta per Hybleos, ſed via ducit agros.

Londini, *in ædibus* Winandi
de worde *Anno* MDXXXIIII.

Num. XIV.

Epiſtola Dedicatoria, præfixa libro Ric. Pacæi *de fructu qui ex doctrina percipitur.* Baſ 1517, 4*to.* *Vid. pag.* 155.

Richardus Pacæus, Joanni Coleto *Theologo Eruditiſſimo atq; optimo viro*, S. P. D.

NULLÆ (mi *Colete*) occupationes quantumvis magnæ, efficere poſſunt, ut meorum iſthic amicorum, doctorum, præſertim quorum in numero tu excellis, non ſæpiſſime recorder, eorumq; jucundiſſimam conſuetudinem vehementer deſiderem. Quemadmodum igitur, aliis quibuſdam amicis meis nuper literarum aliquid a me efflagitantibus libenter ſcripſi, ita tibi quoq; mea ſponte in præſentia feci; & ne ægre feras, me in ſcribendo tibi quam aliis fuiſſe tardiorem, tarditatem ſcribendi ipſo muneris precio compenſare volui: Quod tametſi nec argenteum nec aureum ſit (eſt enim literarium) tibi tamen non ingratum fore puto, immo certe ſcio. Quippe qui magno ſtudio laboraſſe videris, ut omnes literarum ſtudioſos tui amantiſſimos reddas, tibiq; devincias. Siquidem hinc & non aliunde ſentiunt omnes celeberrimum illud ludi literarii tui, quem *Londini* erexiſti & pulcherrime ſuſtentas, monimentum prodiiſſe. Et (quod ipſi ſcholæ non eſt poſtponendum, ne dicam præferendum) curaſtiſſi ut honeſtimus ſimul & petitiſſimus Vir, pueros adoleſcenteſq; erudiat, Iſocratem imitatus, qui ſapienter (ut omnia) nemini pue-

ros

ros ad erudiendum tradendos cenſuit, niſi in quo doctrinam ſatis magnam, par quoq; honeſtas vitæ ſequeretur, ut non doctrinam ſolum, ſed etiam bonos mores, quum ad imitationem præceptorum totos ſe dederent, imbiberent. Quorum utrumq; nunc, te autore, facillime poſſunt aſſequi. Habent enim Præceptorem, cujus vita, moreſq; ſunt probatiſſimi. Tanta præterea eruditio, ut extruſa pene omni barbarie, (in qua noſtri olim adoleſcentes ſolebant fere ætatem conſumere, & longiſſimo tempore, ut nihil boni diſcerent, laborare) politiorem latinitatem atq; ipſam Romanam linguam, in *Britanniam* noſtram introduxiſſe videatur. Quæ cum ita ſint, cum alios omnes tum præcipue doctos, & doctrinæ ſtudioſos, his cœptis favere, id eſt in commune prodeſſe, vehementer convenit; ſed quia ita natura comparatum eſt, ut qui maxima vellent, minima poſſint, illi qui benigniſſimis animis ſuis re ipſa ſatis facere nequeunt, verbis ſuum implere officium coguntur, id quod mihi cum aliis (puto) multis contigit. Nam cum libentiſſime laudatiſſimum opus a te incœptum, promovere in majus, atq; (ſi facultatum anguſtia non obeſſet) augere vellem, cogit neceſſitas verbis efficere, quod re ipſa præſtare mallem. Accipe igitur meum libellum tuo dedicatum nomini, cui titulus eſt, *De fructu qui ex doctrina percipitur*. In quo ſi res tam bene a me tractaretur, quam pueris & juvenibus titulus convenit; haud ſcio an in primis illis eſſet legendus; ſolent enim omnes homines illis libentius vacare rebus, quarum fructus percipiendus manifeſte ante oculos proponitur; ſed ſi meum exiguum me fefellit ingenium, tibi, aliiſq; reliquam, ut Vergilium imitati, aurum colligatis ex ſtercore, & ex perſona quadam vivam effingatis imaginem. Ego vero hoc ſolo contentus ero, quod tibi atq; illis pulcherrimum, in quo vos exerceretis, (quippe in utilitatem omnium ſtudioſorum adoleſcentum) argumentum præbuerim. Reſtat ut jam tibi explicem, quid me moveat ad libellum hoc titulo conſcribendum & publicandum. Quum duobus annis plus minus jam præteritis, ex Romana urbe

In patriam rediiſſem, interfui cujdam' convivio multis incognitus, ubi quum ſatis fuiſſet potatum, unus, neſcio quis, ex convivis, non imprudens, ut ex verbis vultuq; conjicere licuit, cœpit mentionem facere de liberis ſuis bene inſtituendis. Et primum omnium, bonum præceptorem illis ſibi quærendum, & ſcholam omnino frequentandam cenſuit. Aderat forte unus ex his, quos nec generoſos vocamus, & qui ſemper cornu aliquod a tergo pendens geſtant, ac ſi etiam inter prandendum venarentur; is audita literarum laude, percitus repentina ira, furibundus prorupit in hæc verba: Quid nugaris, inquit, amice? abeant in malam rem iſtæ ſtultæ literæ, omnes docti ſunt mendici, etiam *Eraſmus* ille doctiſſimus (ut audio) pauper eſt, & in quadam ſua Epiſtola vocat τὴν καταράτον πενίαν uxorem ſuam, id eſt execrandam paupertatem & vehementer conqueritur, ſe non poſſe illam humeris ſuis uſq; in βαθυκήτια πόντου id eſt profundum mare excutere. (Corpus Dei juro) volo filius pendeat potius quam literis ſtudeat. Decet enim generoſorum filios, apte inflare cornu, perite venari, accipitrem pulchre geſtare, & educare. Studia vero literarum, ruſticorum filiis ſunt relinquenda. Hic ego, cohibere me non potui, quin aliquid homini loquaciſſimo in defenſione bonarum literarum reſponderem. Non videris, inquam, mihi (bone vir) recte ſentire. Nam ſi veniret ad Regem aliquis vir exterus, quales ſunt principum oratores, & ei dandum eſſet reſponſum, filius tuus, ſic ut tu vis, inſtitutus, inflaret duntaxat cornu, & ruſticorum filii docti, ad reſpondendum vocarentur, ac filio tuo venatori vel aucupi longe anteponerentur, & ſua erudita uſi libertate, tibi in faciem dicerent, nos malumus docti eſſe, & per doctrinam non imprudentes, quam ſtulta gloriari nobilitate. Tum ille hinc inde circumſpiciens; Quis eſt iſte, inquit, qui hoc loquitur? hominem non cognoſco. Et quum diceretur in aurem ei quiſnam eſſem; neſcio quid ſubmiſſa voce ſibimet ſuſurrans, & ſtulto uſus auditore, illico arripuit vini poculum. Et quum nihil haberet reſpondendum cœpit bibere,

& in alia ſermonem transferre. Et ſic me liberavit, non *Apollo*, ut *Horatium* a Garrulo, ſed *Bacchus* a veſani hominis diſputatione, quam diutius longe duraturam vehementer timebam. Ad ultimum, illud unice rogem neceſſe eſt, ut ſi quid in hoc meo opuſculo minus eruditum, quam eruditis tuis auribus convenit, reperies, non omnia meæ imperitiæ, & ignorantiæ, ſed aliquid huic quoq; attribuas incommodo, quod hic nunc ſum, ubi nec docti viri ſunt, nec libri, quos aliunde mihi advehendos curaſſem, ſi ita fuiſſet conſultum. Sed hic non tam permaneo, quam pendeo. ut ubi ſum hodie, neſciam an ſim futurus cras. Atq; tu probe noſti hominem literis deditum, ſi deſint libri, ſimilem eſſe militis, cui deſunt arma. Quare ſi qui erunt, qui aliquid puerilius in hoc libello notabunt, quam longum deceat ſtudium, ſciant illi opuſculum pueris eſſe ſcriptum.

Vale ex *Conſtantia*.

Towards the Concluſion of the abovementioned Book there is alſo this Paſſage, relating to COLET's *School.*

— Hæc ſunt, mi *Colete*, quibus ſtudioſos literarum juvenes ad doctrinam amplexandam hortandos, inſtruendoſq; putavi. Quæ ſi tibi, vel juvenibus tuis, qui per te publice eruduntur, placere intellexero, operam me non luſiſſe judicabo. Hoc unum non dubito quin aſſecuturus ſim, ut ſi non omnia probare velitis, multa ſaltem rideatis. p. 111.

Num. XV.

At the End of the Goſpels of St. Matthew *and S.* Mark, *before the Collation of the Texts in the Manuſcript mentioned p.* 256. *which was written in the Dean's Houſe at* Paul's *is the following Inſcription.*

Ad Laudem & gloriam omnipotentis incomprehenſibilis inviſibilis Dei ad honorem quoq; duleiſſimæ Mariæ *Virginis genetricis ejuſdem totiuſq; cœleſtis exercitus, opus hoc duorum Evangeliſtarum* Matthæi *ſcilicet &* Marci *conſcriptum eſt juſſu & expenſis Reverendi d'ni & venerabilis viri D.* Joannis Colett *Eccleſiæ Cath. Divi* Pauli Londini *Decani Sacræq; theologiæ profeſſoris. Egregij Viri* Henrici Colett *Militis opulentiſſimæ civitatis* Londini *quondam Senatoris, & ejuſdem bis Conſulis filij. arte & Induſtria* Petri Meghen *monoculi Teutonici, natione Brabantini oppidi* Buſchiducenſis *Leodienſis Dioc. Anno Incarnationis dominicæ milleſimo Quingenteſimo nono menſis vero* Maij, *die octavo. Eodem anno menſis* Aprilis... *die illuſtriſſimus Rex* Angliæ (*piæ memoriæ*) Henricus VII (*Qui ut alter* Solomon *ſapiens, dives pacificus*) *diem clauſit extremum, hæredem regni reliquens non ut* Solomon Reboam *filium ſtolidum: ſed nobiliſſimæ* Hen. VIII. *filium patre ſapientiorem cujus bona inicia*

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O

nipotens deus ſua ineffabili pietate ad optima dignetur perducere extrema.

AMEN.

Num

Num. XVI.

An Acte for the Approbation of Phyſicions and Surgeons in the Third Year of *Henry* VIII. 1511-12. made in favour of Dean *Colet*.

FOraſmuche as the Science and Conyng of Phyſicke and Surgerie to the perfecte knowledge whereof be requiſite both great lernyng and ripe experience is daily within this relme exercyſed by a grete multitude of ignorant perſons of whom the great part have no maner of inſight in the ſame, nor in any other kynde of lernyng. Some alſo can no letters in the Booke.

Be it enacted, that no perſone within the Citie of London *nor within ſeven Myles of the ſame, take upon hym to exercyſe or occupy as a Phyſicion or Surgeon excepte he be firſte examyned approv'd and admitted by the Byſhop of* London *or by the Deane of* Poules *for the tyme beyng callynge to him or them foure Doctours of Phyſeke for examinacyon and gevyng letters teſtimonials under theire Seale to hym that they ſhall ſo appr[illegible].*

Statutes of *Hen.* VIII. Cap. XI. Edit. Pynſon.

Num. XVII.

Biſhop *Longlond*'s Character of Dean *Colet*'s Preaching, in his Dedication to King *Hen.* VIII. before his *Latin* Sermons, fol. *Impreſ. Anno Dom.* 1518. *per* Ric. Pynſon Lond. *ad* 17 *Cal.* Jun.

Sereniſſimo Regi Henrico VIII. Joannes Longlondus, *Dei gratia*, &c. Lincol. *Epiſc. ſalutem.*

—NEC id ſatis eſſe ratus, ut Doctiſſimus Princeps ad ea quæ ſcribuntur ab aliis & conciones etiam coram ſua majeſta e recitatas, tam acurate tam vigilanter advertit, ut ſemper aliquam ſingularis virtutis ac Doctrinæ lubens anſam arripiat-unde, factum eſt ut conciones ejuſmodi quas pater ejus, rex invictiſſimus, prudentiſſimus, graviſſimus, & maximopere in rem divinam affectus, cæteriq; ſui majores illuſtriſſimi frequenter audierunt: ipſe frequentiſſimas audire velit *Coletum* ſui temporis in ea re Phœnicem, perſæpe concionantem ſolenni ſaltem paraſcæve (quamdiu ſuperſtes erat) ſolebat inaudire.

Num

Num. XVIII.

A short Account of that Learned Foreigner Justus Jonas, *to whom* Erasmus *sent his Account of* Colet's *Life.*

Justus Jonas was born at *Northusa* in *Germany*, *Anno Christi* 1493, where his Father was a Senator. He was first brought up at School, afterwards he studied Law, and made a good Progress therein: But upon better Thoughts he studied Divinity, and proceeded Doctor, and embrac'd the Reform'd Religion, and was call'd *Anno Christi* 1521, to a Pastoral Charge in *Wittenberg*. He was present at most of the Disputations about Religion, where he defended the Truth strenuously, and endeavour'd to promote Peace: He was also made a Professor in that University: He, with *Spalatine* and *Amsdorsius* was employ'd by the Elector of *Saxony*, to reform the Churches in *Misnia* and *Thuringia*: From thence he was call'd unto *Halle* in *Saxony*, where he preached and promoted Religion exceedingly: *Luther* sometimes resorted thither to him, and took him along with him in his last Journey to *Isleben*, where he died: After whose Death he remained a while in the Duke of *Saxony*'s Court, and was a constant Companion of *John Frederick*'s Sons in all their Afflictions: And lastly, he was set over the Church in *Eisfield*, where he ended his Days in much Peace and Comfort, *Anno Christi* 1555, and of his Age 63. We are so much beholden to this Friend of *Erasmus* for instigating him to give some Account of Dean *Colet*, that he deserves this Notice to be taken of him here.

Num.

Num. XIX.

The Will of Sir Henry Colet, *Father of Dean* Colet.

IN the Name of God Amen: the xxviith Day of *September* the Yere of our Lord God MD and fyve I *Henry Colete* Citezein and Alderman of *London*, beyng hole in mynd, and in good memory, Laude and prayſing be to Almighty God, Make, and ordeyne, this preſent Teſtament and laſt will in manner and forme, enſuing: that is to witte, 1ſt I bequeth and recommend my Soule to Almighty God my Maker and Redemer, to the moſt glorious Virgyn his Moder our Lady Seynt *Mary*, and to all the holy company of Saynts in heven, and my Body to be buried in the Cathedral Church of Seynt *Paule* of *London*, in ſum convenyent place there after the diſcretion of myn Executors, if it happen me to deceſſe within the Citye of *London*, or elſe if it happen me to deceſſe at *Stebunhith*, then I will that my Body be buried in the Pariſh-Church there, at Sepulchre before Seynt *Dunſton* in the ſame Church, if the Vicary thereof be ſo pleaſed, and my Body ſo buried, than I wyll that all ſuche Detts as I owe to any perſone or perſones of right, or of conſcience, be well and truely paid. *Item* I bequeth to the high awt' of the Pariſhe Churche of Seynte *Antonye* of *London*, whereof I am now a *Pariſhioner* for my Tithes and oblations forgotten or negligently with-holden, if any ſuch be in diſchargeyng of my conſcience, as I know noon ſo to be and to the Intent the Curat there pray for my Soule x *s.*

Item, I bequeth to the high altar to the ſaid Pariſhe-Church of *Stebunhith*, for the like intent x *s.* Alſo I will that my Executors here undernam'd as ſoone as they may goodly after my deceſſe, provide

and

and ordeyn ii honeſt Chapleyns of good name and fame, and honeſt converſation that oon to ſyng and ſay maſſe and other divine ſervice daily when he is diſpos'd, in the Pariſhe Church of *Stebunhith* aforeſaid, and the other in the Pariſhe Church of Seynt *Anthonye* beforeſaid, and to pray eſpecially for my Soule, the Soules of my Fader, and Moder, and of my Children, and for all Criſten Soules by the ſpace of xv Yeres next folowing after my deceſſe, and that either of the ſame Chapleyns have for their labour yerely during the ſaid xv Yeres vii *l.* vi *s.* viii *d.*

Item, I bequeth to the exhibition of poore Scholers ſtudying in holy Divinitie at the Univerſityes of *Oxenford* and *Cambridge*, to be diſpoſed amongs them after the Diſcretion of myn Executors C *l.*

Item, I bequeth another C *l.* to be diſpos'd by the diſcretion of my ſaid Executors in *noyows-wayes* where they ſhall thinke moſt nedful and moſt merytoryous for my Soule.

It' I bequeth to the marriages of poor maydens of good name and fame C *l.* and I will that every of my mayden Servants which ſhall happen to be in houſehold ſervice with me at the tyme of my deceſſe, have to her marriage a porcion of the ſaid C *l.* after the diſcretion of myn Executors and beſide that a gowne clothe of blakeclothe.

It' I bequeth to *Wm. Colete* my Brother's Son his Children and other of my Kynne to the nombre of x perſones with the ſame *William* and his Children to be nam'd by the diſcrecion of myn Executors C *l.* to be paid and deliver'd unto them wekly that is to ſay to every of them iiii *d.* by the weke.

It' I bequeth to the works of the Body of the Pariſhe Church of *Stebunhith* aforeſaid xl *s.* And I bequeth to every man ſervant being in ſervice with me at the tyme of my deceſſe xl *s.* in money and a blake gowne beſide their wages. And I bequeth to *William Middilton* late my ſervant xl *s.* and a blake gowne.

It

It' I bequeth to *William Bayle* of *Wendover* xl *s.*

It' I bequeth to *William Rote* of *Stebunhith* aforesaid xl *s.* and the Residue of all my Goods Cattals and detts whatsoever they be after my detts paid my funeral expences fully doon, and the legacies comprised in this my present Testament perform'd, I geve and bequeth holly unto Dame *Cristian* my Wife, and to M. *John Colete* Doctour of holy Divinity my Sone, the which Dame *Cristian* and the said M. *John Colete* I make and ordeyne myn executors of this my present testament. In wittnes wherof to this my present Testament and last Will I have putt my Seale yeven the day and yere above reherſed and all other Testaments and Wills of my mooveable goodes by me afore this made I utterly Revoke and adnulle by this my present writting, and none othe Testament or Will of my mooveable goods to take effect except this present writting alone.

Probatum fuit ſupraſcript' Teſt' coram D'no apud Lamehith xx° *die mens'* Octobris *Anno Domini mill'mo quingenteſimo quinto Jur' M.* Johannis Colete *Executores in hujuſmodi teſt' nominati*, &c. *Ex officio prerog.* Holgrave 14.

Num. XX.

Teſtam. Johannis Collet, *Decani Eccleſiæ Cathedralis Sti* Pauli Londinenſis.

IN Dei Nomine Amen: the xxii day of *Auguſt* in the Yere of our Lord God MD and XIX. I *John Colett* Dean of the Cathedral Church of Seint *Paule* in *London* beyng of hole mynde and memorie, make and ordeyne this my preſent Teſtament and

and laſt Will of my goodes moveable, by reaſon whereof I revoke and renounce all other Wills Teſtaments and Codicils whatſoever they be heretofore by me or by any other in my name made of the ſaid goodes moveable this to ſtand firm and ſtable in maner and form followyng Firſt I bequeth my Soule to God and to our Lord Criſt Jeſu, my Body to the Chirch of Seinte *Paule* aforeſaid to be buryed nyghe unto the Image of Seint *Wilgefort* where I made a lytel monyment, As touchyng my burying, and funeralls, with the circu'ſtance thereof I commit to the diſcrecion of myne Executours herafter named in thende of this my preſent Teſtament.

Item I bequeth to *Edmond Knyvet* Eſquier Sergeant Porter to our Soveraine Lord the Kyng; fourty pounds in money, or in money worth to be paid to hym aſſoone as it may be conveniently.

Item I bequeth to *John Colett* the Sonne of *William Colett* my Kinneſman fourty pounds to be paid unto hym in lyk maner.

Item to Maiſter Doct'r *Aleyn*, the Cupp with the Cover that he gave unto me.

Item I wyll that my Maiſter Doct'r *Morgan* have my beſt gown with the hode, my beſt Cote of Chamlet furred with blake bogye and a veſtment.

Item I bequethe to maiſter *John Banbrughe* a ſilver Pott having on the ere wryten *John Colett* my Bed at *Charter-houſ* that I ley upon my ſelf with matreſſe and blanketts, to the ſaid Bed belonging, and certeine of my prynted Books called Seint *Jerom* Works and other that may be conveniently gyven unto hym.

Item I will that Maſter *Dancaſter* have in money to ſupporte hym in hys vertue ſix pounds xiii *s.* iiii *d.*

Item I bequethe to Syr *Rob. Hopwood* a lytell goblet with a cover havyng a whyte Roſe in the toppe of the Cover, a lytill ſquare Salt with a cover gilt, the which I bought of Maiſter *Lycheſeld* halfe a Doſen ſilver Spones and a *Maſer owver* and above 40 ſhelings by yere for term of his lyf, to be paid oute of the

mercery of *London* accordyng to theire promiſe therupon to me made.

Item I will that *Thomas Lupeſhed* my Schollar be remember'd after the diſcrecion of myn Executors and to have all ſuche Bookes prynted as may be moſt neceſſary for his lernyng.

Item to Maiſter *William Garrard* a Cupp with a cover of Silver and gilt chaſed; ſtondyng on a Roſe.

Item to Maiſter *Nycholas Curlews* a ſtandyng Cup with the cover gilt with the moris daunce on it.

Item to *John Daunt* my Godſon a litil Silver Pott havyng on the top H and R which his Father gave me.

Item to *Bartillmewe Barham* ſometyme my ſervant a ſilver pott having on the ere wryten *John Colett.*

Item the new teſtament, and oder of myne own making wryting in parchement, as coments on *Paulis* Epeſteles and abbreviacions with many ſuch other, I will ſhall be diſpoaſed at the diſpoſicion of myn Executours whiche diſpoſicion I leve to theire diſcrecion and all my bokes imprynted in Paper I will alſo by them be diſpoſed to poore ſtudentes and eſpecially to ſuche as hath bene Schollars withe me.

Item as tonchyng my Logyng at the *Charter-houſe*, I wyll that all bordwork made of Waynskott as Tables, Treſtils, greate Coffers, Cupboards, and all paynted images upon the walls remayne to that Lodgyng *in perpethum*, all other ſtuff there beſydes afore reherſed I wyl be diſpoaſed by the diſcrecion of myne Executours.

Item I wyll that fyfty pounds ſterlings, be diſtributed amongſt my houſhold Servants accordyng to the tenour of a Bill ſubſcribed with myne own hande over and above theyre wages due at the Quarter Day after my deceaſ.

Item to *William Bowrman* fyve marks by yere to be paid by the Mercers aforeſaid during his lyf.

Item I bequethe to *Benjamin Dygby* my Ewer of Silver and gilte.

Item

Item to *Henry Digby* my lytell primer cover'd with green velvet.

Item I bequeth to the Church of *Cheſwyke* a veſtment of whyte Damask.

Item to the Church of *Sandon* a veſtment of green Damask.

Item to the Church of *Lambourn* a veſtment of Bawdkin wyth flowers.

Item to the Church of *Borne* a veſtement. Furthermore where I the ſaid *John Colett* all thyngs abovenam'd hathe gyven and bequeath'd, nevertheleſs yf any thing happenor to myne Executors to whom I putt my Truſt or any juſt cauſe be ſeen that the ſaid bequeſtis and legacies cannot be duly perform'd that then of the ſaid legacies and bequeſts be made defalcacion after the diſcrecion of my ſaid Executours. In which thinge I charge theyre conſcience, and diſcharge as the cauſe from tyme to tyme ſhall require the reſidue of all my goodes moveable and immoveable, catalls, and detts, not bequeth'd my detts pay'd and this my preſent teſtament fulfill'd in manner and form as is afore reherſed. *I gyve* and bequeth unto myne Executours whom I name ordeyne and make my Moder Dame *Chriſtian Colett*, Maiſter *William Garrard*, and Maiſter *Nicolas Curlews* they to order and diſpoaſe them as they ſhall thynk beſt to the moſt comforte of theym that have nede. In wytneſs wherof I have ſubſcribed this Teſtament with myne owne hande the day and yere above wryten. Theſe beyng witneſſes of the ſame Syr *Robert Aſheleyne* ſub Dean of the Church of *Pawlis*, Sir *John Rogers* Almoner of the ſame, and Sir *William Taylor* preſt with other. *Hoc Teſtamentum meum de bonis meis omnibus, Ego* Johannes Colett *ſubſcripſi & ſubſignavi mea manu propria die & anno ſupradicto.*

In Dei Nomine Amen. This is the Testament and last Will of me *John Colet* Deane of the Cathedrall Church of Seinte *Pawle* in *London* and Sonne and Heire of Syr *Henry Colett* Knyght made the xxiid daie of *August* in the yere of our Lord MD and XIX, and in the XIth yere of the reigne of King *Henry* the VIIIth, as to the disposicion of all and singular my manors, mesuages, Londes, and tenements, woddes, medowes, Iesues, pastures, mores, rents, services, hæreditaments hereunder wryten. 1st I wyl if it happen me to deceas oute of this transitorie world, Iyvyng Dame *Christian Colett* shall have and enjoy to her and her assignes duryng her lyf natural, all my mesuages Londs and tenements revercions, and Hæreditances, in the Town fields and parishe of *Wendover* in the County of *Bucks* whereof I ever during my lyf or any other to my use or for the performance of my last Will was seased of a state of fee symple, also all my manors of *Weldon*, *Denthorp*, *Kirkby-Dene*, *Bulwyk* and *Thyrning* with all the appurtenances in the Counties of *Northampton* and *Hunt*. which the said Syr *Henry Colet* my Fader purchas'd of Sir *William Knyvet* Knyght my mesuages tenements Rents Revercions and services medows Iesues meres and pastures also with all other rights comodities and appurtenances set and lying in the Towns and fields of great *Weldon*, and lytell *Weldon* in the County of *Northampton* which the said Sir *Henry Colett* my Fader purchas'd of *Eusby Catesby* and other, also all my vi Mesuages 11 Hundred Acres of Londe 40 Acres of medowe, xx Acres of Pasture and xx Acres of wood and x*s*. rent with the appurtenance in great *Weldon* and lytell *Weldon* in the said County of *Northampton* which the said Syr *Henry Colett* my Fader purchas'd of *Edward Cumberford* also all my Londs, tenements, woddes, Iesues, and pastures with there appurtenances in *Kirby-Dean* and *Bulwyke* in the County of *Northampton* which the said Syr *Henry Colett* my Fader purchas'd

chas'd of *Thomas Stok* Gentleman alſo the manor of *Thyrnyng* called *Mulleſworth* manor with the appurtenances and the Advowſon of the Church of *Thyrnyng* ſix meſuages oon Hundred Acres of Lande xi Acres of Medowe oon Hundred Acres of Paſture and *x s.* of Rent with the Appurtenances in *Thyrnyng* in the ſaid County of *Hunt.* which the ſaid Sir *Henry Colett* my Fader purchas'd of *Thomas Mulleſworth*, alſo my two Meſuages in the Town of *Thyrnyng* and xxv Acres of Lond and medow to the ſame meſuages appertaining which the ſaid Sir *Henry Colett* my fader purchas'd of *Thomas Henſon*, alſo my meſuage with a Curtelage in the ſame town of *Thyrnyng* and half a Yere and iii Acres of Land to the ſaide meſuage appertain'd with the Appurtenances which the ſaid *Henry Colett* my Fader purchas'd of *Thomas Newman* alſo all thoſe my londs and tenements rents, ſervices wardes, marriages, releſis, Eſcheſtes, pightiſl, and medowes, leſues, paſtures, mores, and mareſſes, with all other ryghte, profyts, and comodities to the ſame Londes and tenements belongyng or appertenyng in the towns feldes and mareſſe of *Clippesby Rallesby Brough Billokby Ontly Repps Batemick Martham Askby* and *Cherne* or elſewhere within the Hundred of *Eaſt-Flegge* and *Weſt-Flegge* in the County of *Norfolk* alſo I wyll that all ſuch perſones as ſhall happen to be feoffed and ſeaſed to my uſe the day of my deceaſe in all the ſaid manors Londes and tenements and other the premiſes to the ſaid Dame *Criſtian* bequeth'd or any parcel of theym, if the ſaid Dame *Criſtian* over lyve me ſhall ſtond and be feoffed to the uſe of the ſaid Dame *Criſtian* during the lyf natural of the ſaid Dame *Criſtian*. Alſo I wyl that all ſuch perſons as ſhall happen feoff'd and ſeaſed to my uſe and for the performance of my laſt wyl of and in all my ſaid manors of *Weldon Denethorp, Kirkby-Dene, Bulwyke* and *Thyrnyng* in the County of *Northampton* and *Hunt.* with their Appurtenances which was purchas'd of Syr *William Knyvet* Knyght immediately after the deceaſe of me and of the ſaid

Dame *Criſtian Colet* my Moder ſhall make aſſate unto *Edmond Knyvet* Eſq; Sergeant Porter to our Sovereign Lord the King of and in all the ſaid manors with their membres and appurtenances To have and to hold all the ſaid manors with all their members and appurtenances to the ſaid *Edmunde Knyvet* and to his Heirs of his Body lawfully begotten and for default of ſuch iſſue to remayne to *Criſtofer Knyvet* Brother to the ſaid *Edmund* and to the Heirs of the Body of the ſaid *Criſtofer* lawfully begotten And for defaute of ſuch iſſue to remain to *Antony Knyvett* Brother to the ſaid *Edmund* and *Criſtopher* and heirs of the Body of the ſaid *Antony* lawfully begotten provided alway that the ſaid *Edmund Knyvet* his heirs or whoſoever ſhall fortune to have the ſaid manors of *Weldon* and other the premiſes by demyſe of this my preſent will or otherwiſe ſhall truly pay or cauſe to be paid yerly unto *William Newbold* my ſervant duryng his lyf natural, the annuall Rent of 40 *s.* according to tenor, form, and effect, of a dede by me to hym thereof made beryng date the xii day of *May* in the xith yere of the reigne of King *Henry* the VIIIth. Alſo I wyll that all ſuch perſons as ſhall happen to be feoff'd and ſeas'd to my uſe and for the performance of my laſt will of and in all my meſuage, tenements, Rents, Reverſions and Services, medowes, leſues, mores and paſtures, with all other rights commodities and appurtenances ſett and lying in the town and fields of great *Weldon* and lytell *Weldon* in the ſaid County of *Northampton* which the ſaid Sir *Henry Colet* my Fader purchas'd of the ſaid *Eusby Catesby* and other and of and in my ſaid ſix meſuages two hundreth Acres of Londs, xi Acres medowe, xx Acres of paſture xx Acres of Wod and x *s.* Rent with the appurtenances in greate *Weldon* and lytell *Weldon* in the ſaid County of *Northampton* which the ſaid Syr *Henry Colet* my Fader purchas'd of the ſaid *Edward Comeberford* and of and in all my ſaid londes and tenements wodds leſues and paſtures with their appurtenances in *Kirkby Dene*

Dene and *Bulwyk* in the ſaid county of *Northampton* which the ſaid Sir *Henry Colett* purchaſed of the ſaid *Thomas Stoke* gentleman and of and in all my ſaid manor of *Thyrnyng* call'd *Mulleſworth* maner with thappurtenances and the advowſon of the Church of *Thyrnyng* vi meſuages con hundreth Acres of Londe xii Acres of medowe con hundreth Acres in paſture and x *s.* of Rent with thappurtenances in *Thyrnyng* in the ſaid County of *Hunt.* which the ſaid Syr *Henry Colett* my fader purchas'd of the ſaid *Thomas Mulleſworth* and of and in my ſaid two meſuages in the ſame Town of *Thyrnyng* and xxv Acres of lande and medowe to the ſame meſuages apperteining which the ſaid Sir *Henry Colett* my Fader purchaſed of the ſaid *Thomas Henſon* of and in my ſaid meſuage with a curtelage in the ſame Towne of *Thyrnyng* and half a yard and iii Acres of Londe to the ſame meſuage apperteynyng with thappurtenances which the ſaid Sir *Henry Colett* my Fader purchaſed of the ſaid *Thomas Newman* immediately after the deceaſ of me and of the ſaid Dame *Criſtian Colett* my Moder, ſhall mak aſſate to the ſaid *Criſtofer Knyvet* of and in all my ſaid meſuages tenements rents reverſions and ſervices medowes leſues mares and paſtures with all other ryghts comodities and profitts with thappertenances ſett and lying in the Townes and Felds of greate *Weldon* and lytell *Weldon* in the ſaid Counte of *Northampton* purchas'd of the ſaid *Eusby Catesby* and other and of and in my ſaid ſix meſuages two hundreth acres of Londe xl acres of Medowe xx acres of Paſture xx acres of Wode and x *s.* of rent with thappurtenances in great *Weldon* and in lytell *Weldon* in the ſame Countie of *Northampton* purchaſed of the ſame *Edward Cumberford* and of and in all my ſaid londs tenements wodds leſues and paſtures with theire appurtenances in *Kirkby Dene* and *Bulwyke* in the ſame Countie of *Northampton* purchaſed of the ſame *Thomas Stok* And of and in all my ſaid maner of *Thyrnyng* called *Mulleſworth* maner with the appurtenances and the advouſon of the

chyrche of *Thyrnyng* ſix meſuages C Acres of londe xii Acres medowe C Acres paſture and x*s.* of Rent with thappurtenances in *Thyrnyng* in the ſaid county of *Hunt.* purchas'd of the ſaid *Thomas Mulleſworth* And of and in the ſaid twoo meſuages in the ſame Towne of *Thyrrnyng* xxv Acres of londe and medowe to the ſame meſuages appertaynyng with thappurtenances purchaſed of the ſaid *Thomas Henſon* And of and in my ſaid meſuage with a Curtelage in the ſame Towne of *Thyrrnyng* and half a yarde and iii acres of londe to the ſame meſuage apperteynyng with thappurtenances purchaſed of the ſaid *Thomas Newman* To have and to hold all the ſame meſuages man' landes tenements wodds medowes mares leſues paſtures rents ſervices and revercions with all and ſingular the premiſſes and appurtenances to the ſtid *Criſtofer Knyvet* and to the heirs of his body lawfully begotten And for defaulte of ſuche iſſue to remayne to the ſaid *Edmund Knyvet* and to the heirs of his bodye lawfully begotten And for defaulte of ſuch iſſue to remayne to the ſaid *Antony Knyvet* and to the heires of his bodye lawfully begotten Alſo I wyl that all ſuche perſones as ſhall hapen to be ſeaſed to my uſe and for the performance of my laſt will of and in all my ſaid meſuages ſhoppes landes tenements wodds medowes leſues paſtures rents ſervices and revercions with theire appurtenances in the ſaid Towne fieldes and pariſhe of *Weldon* in the ſaid Counte of *Buck* immediately after the deceaſe of me and of the ſaid Dame *Criſtyan Colett* my moder ſhall make aſtate to *John Colet* the ſone of *William Colett* of *Wendov'* of and in all my ſaid meſuages ſhoppes Landes ten'ts wodds medowes leſues paſtures Rents ſervices and Revercions with their appurtenances in the ſame Towne felds and Pariſh of *Wendov'* wherof I duryng my lif or any other to my uſe was ſeaſed of any aſtate of Fee ſimple To have and to hold all the ſame meſuages ſhoppes landes ten'ts woddes medowes leſues paſtures Rents ſervices and Revercions with their appurtenances to the

ſaid

ſaid *John Colett* and to his heirs and aſſignes for ever Alſo I will that all ſuch perſones as ſhall happen to be feoffed and ſeaſed to my uſe of and for the performance of my will of and in all thoſe my ſaid Landes and ten'ts rents ſervice wardes mariages Releſſes eſchets pighyts medowes leſues paſtures mores mares with all other Rights profitts and comodities to the ſame landes and ten'ts and other the premiſes belongyng or apperteyning in the Townas felds and Mares of *Crippesby Rollesby Burgh Billokby Outeby Reppis Batwyk Martham Askeby* and *Thorne* or elſewhere within the hundreth of *Eſtflegge* and *Weſtflegge* in the ſaid Countie of *Norff.* immediately after the deceaſ of me and of the ſaid Dame *Criſtiane Colett* my moder ſhall make aſtate to *John Neele* my ſervant of and in all my ſaid londes and ten'ts Rents ſervices Wardes mariages Reliffes Eſchets pyghills medowes leſues paſtures mores mareſſe with all other rights profitts and comodities to the ſame Landes and tenements and other the premiſſes belongyng or apperteynyng in the ſaid Townes feldis and mareſſe of *Clippesby Rollesby Burghe Billokby Outeby Reppis Batewyke Martham Askeby* and *Thorne* orellswhere within the ſaid hundrethes of *Eſtflegge* and *Weſtflegge* in the ſaid Countie of *Norff.* to have and to hold all the ſaid landes with all and ſingular the premiſes and appurtenaunces to the ſaid *John Neale* and to his heirs for ever Alſo I woll that all ſuche perſones as ſhall happen to be feoffed and ſeaſed to my uſe and for the performaunce of my laſt will of and in all thoſe my vii acres of paſture and iiii Acres of londe in the Pariſh of *Stebunbith* in the county of *Middx.* which the ſaid Syr *Henry Colett* my fader purchaſed of *Edmond Ratcliff* immediately after the deceaſ of me and of the ſaid Dame *Criſtian Colett* my moder ſhall make aſtate to *William Bourman* my ſervante of and in all the ſame vii acres of paſture and iiii acres of lande to have and to holde all the ſaid vii acres of paſtures and iiii acres

of

of londe to the ſaid *William Bourman* and to his heires and Aſſignes for ever. In wytnes wherof to this my preſent Teſtament and laſt will concernyng my maners meſuages landes and tenements and other the premiſes I have ſett my ſeale and the ſame ſubſcribed with myn owne hande the daye and yere afore wrytten. Theſe beryng wytneſſe and teſtymony to the ſame. *Benjamyn Dygby* mercer of *London* Syr *Willi'm Taylour* Syr *Robert Hopwod* preſts and other moo. *Hoc Teſtamentum Ego* Joh'es Colett *ſubſcripſi mea manu propria & Sigillavi die & anno ſupradic'is*

Exhibit' per mag'ros Willi'm Garrard & Nicho'm Curlews *Executores infra ſcriptos quinto die menſis* Octobris *milli'mo quingenteſimo decimo nono pro vero integro & ultimo teſtamento ac ultima voluntate ipſius defuncti except'* &c.

[*E curia Prarogat' Aylooffe* 19.]

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M.

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T.

T.

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